

THE Japan Weekly Mail.

A POLITICAL, COMMERCIAL, AND LITERARY JOURNAL.

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YOKOHAMA, SATURDAY, MARCH 7, 1874.

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DIED.

On the 4th March, FILOMENA MARIA, the beloved wife of D. L. Noronha, aged 27 years.

Notes of the Week.

THE storm has been sharp but short. The news, as it arrived day by day, is given below, and the general impression is that the worst is over. There is still talk of disaffection, and we have no assurances as yet that the causes for it have been removed, or that any measures have been prepared to dissipate them. But whatever lesson the insurgents may have had, the *émeute* has not been without its lesson for the Government as well. The measure for the commutation of the hereditary life pensions is a bad one, and should be modified in accordance with the views of the best representatives of the class affected by it. Cannot the Northern men, too, be conciliated by a less grudging admission to a share in the work of government and the sweets of place and power?

Again, is not the late insurrection a fresh argument for something analogous to representative institutions, and for the maturing of some well-devised scheme for ascertaining better than can now be done the opinions of the people? But then the scheme must be a real one; it must define clearly the powers which are claimed for the new institutions; it must show the sanction and authority on which they are based; it must define the sources of the opinions it admits, and place limitations on these; it must embody practical details. The formation of such institutions, far from being a light and easy thing which can be dismissed in a memorial on a newspaper article, is the weightiest to which the best minds of a nation, prepared by study and reflection, can address themselves. And in doing so they should avoid, as it seems to us, as far as possible the idea of imitating closely the advanced assemblies of countries which have possessed parliamentary institutions for centuries, the forms of which have adapted themselves to the growth of national mind, and cannot be made to suit the exigencies of a new-born desire or necessity for such institutions. Evolution is the law of progress. We do not go so far as to say that a full consideration of the nature of such institutions elsewhere, their form and foundations, is not desirable. But we are certain that true wisdom will dictate an adaptation of means to ends, in which both will be considered in reference to the antecedent and actual conditions of the national mind of Japan.

And lastly, we feel bound to draw attention to the accuracy of the news given to the public during this crisis in the columns of this journal and those affiliated with it. We are not solicitous about defending ourselves from imputations made in regard to the opinions expressed in the *Japan Mail*, and shall only do so when they are impugned by persons of credit and character. The journal has now had a sufficiently long existence to afford ample means for comparing its past and present views, and when any discrepancy between these can be pointed out to us, by men of honour, other than that arising from extended knowledge and a corresponding increase of power to form a more accurate judgment of affairs in this country, it will be time to explain the cause of such discrepancy. But it must not be supposed that we shall plead before any but our peers, or to any impeachment made by those who have long forfeited any such right to make it as they might have been supposed, or supposed themselves, inherently to possess.

TELEGRAM.

(Kobe, 28th February, 6 P.M.) March 2nd.

A large foreign steamer from Nagasaki reports all comparatively calm, and no apprehensions. A rumour here that the steamer *Chili* was captured by insurgents not to be relied on. Nabeshima Ichimajo was taken prisoner on the 24th.

Okubo reported to have advanced within very short distance of Saga. Victories announced for the Imperialists. A battalion of soldiers left Osaka yesterday for Hakata. Telegraph still right from Shimonoseki to Fukuoka. Chosin and Tosa said to be quiet.

A HIGH officer of the Government was despatched yesterday from Yedo empowered to suspend the ordinary processes of civil law in the province of Hizen, to proclaim martial law, and to adopt any measures, however stringent, which may be necessary to quell the insurrection.

It is rumoured on good authority that a new and wholly unexpected development of the Government policy will shortly be announced, the effect of which will be to appease the discontent of the insurgent party and divert their anger into an entirely different channel. This announcement is in direct contradiction to that of the preceding paragraph, but comes to us well accredited.

THE *Joshin Maru*, Japanese Iron-clad, the *Nymph*, the *Columbine* and another steamer left the harbour at eight o'clock this morning with reinforcements and stores for the South. The British steamer *Canton*, which arrived last night from Shinagawa, will also probably sail in the course of the day with about 1,000 men.

March 3rd.

YEDO, (March 2nd, 9 A.M. 1874.)

Important despatches were yesterday received from Fukuoka by the War Department. They appear sufficient to warrant the opinion, which was confidently expressed by officials of rank, that the rebellion is virtually at an end. The most satisfactory intelligence which they contained was the announcement of the surrender of the great body of the Saga insurgents, and the capture of that town. It is considered probable, however, that smaller detached bands may still be at large, although nothing positive on this head was stated. To guard against the possibility of future disturbance by these, should any such exist, and to ensure the complete pacification of the district, the troops already destined for Hizen will proceed on their way under the command of Fusimi no Miya. The Government is of conviction that the work which has thus far progressed with remarkable success must be carried out to the fullest and firmest extent, as the wisest method of preventing any recurrence of disorder.

THE important "extra" which we published yesterday and reproduce below to-day is greatly corroborated by the improved tone of business among the native merchants whose connection lies chiefly in Ozaka.

March 3rd.

It is gratifying to find that the latest intelligence from Hizen confirms the good news of Monday, and announces the capture of Saga. If any further confirmation of this news were required, it might be found in the fact that Higashi Fu-

shimi no Miya, and the brigade of guards which attend him, will not go beyond Ozaka, as there is no occasion for their services in Hizen.

It may be noted that Saga was not taken by assault, but was re-entered by the Imperial troops, the insurgents having evacuated it during the previous night. The latter are reported to be scattered.

WE take the following late Telegrams from last evening's papers:—

FUKUOKA, 28th Feb., 1874—10.10 A.M.

Scarcity of money. Send 500,000 rios in small satsz', as soon as possible. Neither Naimusho nor Finance Department have so much. Therefore request Government to send it.

28th Feb., 10h. 10m.

Arrived at Tokio at Noon.

Okubo to the War Department.

An engagement took place this morning at Sakaibara. The Government troops have gained a great victory over the insurgents. The latter had 40 or 50 men killed or wounded. The troops have only 5 or 6 men placed *hors-de-combat*. The troops are about one and a half ri from Saga. This morning the summit of the mountain of Kubo, occupied up to the present by the insurgents, has been taken by assault.

(From a Correspondent.)

March 7th.

(Nagasaki, 1st March, 1874.)

Higo and Satsuma still remain passive. Shimadzu Saburo has returned to the latter, and dispatched a steamer to Higo with some officers, to make a true report upon the state of affairs in the adjoining province. Some say these officers were to go on to Hizen and induce the rebels to lay down their arms. Some result should arise from the communications between Satsuma and Hizen; but it is a question if that result will prove satisfactory to the Government.

An interesting proclamation has been found in the town from the rebel party, giving the reasons for the movement in Saga; but only one copy has so far been discovered. Like all Japanese productions it is quaint and peculiar. A sheet of paper describes the uncertainty of mind in which the writer heard of all the present reports of troubles in Saga, and the difficulty he had in fixing blame or praise to either side. This uncertainty was only set at rest by his discovery of a small pamphlet detailing the thoughts of the Saga men, on reading which he found their ideas were good and should be commended to all people, and he then affixed it for the information of passers-by. The pamphlet so introduced is addressed to all brave men of Japan, describes the prestige formerly attached to the Dai-Nippon, and asks how such a brave country can submit to the insults passed upon it by the Coreans. It regrets that, although at one time proper counsels should have been given the Mikado, still a veil had since been thrown over his eyes and a shameful peace policy now prevailed. Acting in this manner men had become women, and it was time for all those with any love for their country or courage in their hearts to dispel the illusions of the Mikado and banish his present advisers!

Such is the gist of the *exposé des motifs* of the Saga men, and the Korean question seems to be the cry upon which they fight. But until very lately very few people had heard anything of this Korean insult, and now the majority care little or nothing about the place. This cue has been given only since the late change in the Government, and the people of Saga must have heard it first from the late Ministers of the Mikado after their fall. But war ideas and discontent have been rife throughout the whole *samurai* class for more than a year, and I feel sure the Korea is only an afterthought in the present movement—started by some leaders who think a cry will create more sympathy than the personal grievances of the *samurai*, which actually is the sole cause of their present rising.

THE Volunteer patrol round the settlements at night-time, which first commenced its duties on Saturday, continued each

night up to Tuesday, when fortunately the changed circumstances at that time warranted the discontinuance of a task by no means pleasant to any one.—*Nagasaki Express*.

ON Sunday night last the Japanese Iron-clad *Azuma-ken* (late *Stonewall*), arrived here from Fukuoka for protection of this place. Her Commander reports that engagements took place on the 21st instant, both at Asahiyama and Shetaka, places situated between Saga and Chikuzen. The fights were severe but of short duration, and the rebels in each instance were defeated and driven away by the government troops, who are marching after them.—*Ibid*.

RICE, we hear, has advanced in price some twenty or thirty per cent since the troubles commenced, and, as the number of tempos obtainable in exchange for a dollar has decreased during the same period, these changes have in reality had the effect of reducing the incomes of the working class by nearly one half. At one time the retail rice dealers in the native town were reported to have refused to sell at any price, and were only induced to change their resolution after receiving a remonstrance from the local officials.—*Ibid*.

FURTHER disturbances in the province of Tottori—where there were serious agrarian riots last year, fully described in our Summary of the year 1873—in Shonai and Inaba are reported, caused in each case by the discontent of the *samurai*

RUMOURS are floating about, of renewed symptoms of uneasiness at Tientsin. We are not aware that they have any very definite foundation, but it is always well to regard the course of political straws; and the reported circulation of papers and pictures recalling the massacre of 1870 is good ground for keeping a watchful eye on the North. We believe the *Dwarf* is likely to go on from Nagasaki to Tientsin, directly the Peiho opens; but there are already several gun-boats in the river, so that there is much less of any hostile ideas developing into action than before, when the Settlement was utterly unprotected.—*N. C. Daily News*.

Punch has evidently been hibernating, and has made his first appearance after the winter in a very sleepy state. Brush up! brush up! good Hayraddin. You will never come to any "proof," as Falstaff calls it, unless you read and understand the *Japan Mail*, which it is very evident that you do not at present and have not for some time. These sleeps are too long. Mend! mend! and say—with Falstaff again—"An I do not forget what the inside of a church is made of, I am a pepper-corn, a brewer's horse. The inside of a church! Company, villainous company hath been the spoil of me."

VICE-ADMIRAL Sir C. Shadwell was expected to leave Singapore on the 27th February, and to be at Hongkong on the 18th March. We understand that he has declined the appointment of Hydrographer to the Admiralty, and will complete his term as Commander-in-Chief on this station.

THE Kyoto Exhibition was opened on the 1st instant, but the preparations seem incomplete, and so far as can be judged at present, it will not be equal to its two predecessors.

WE recently expressed some grave doubts as to whether there existed any clear apprehensions, even among the higher officials in this country, of the nature of parliamentary institutions, and of the means of applying them to its political development. The following from the *Gazette* of yesterday evening does not tend to dissipate our scepticism:—

THE first meeting of the parliament of Quazoku, which took place recently, does not seem to have been altogether a success. We learn that most of those present appeared to be more anxious for their own affairs than for those of their country. Eventually one of the Secretaries (*Sho-ki-kan*) addressed them somewhat as follows: "The opinions you express relate to subjects too far removed from those bearing on the improvement of our country. Why do you not confine your attention simply to such matters, instead of thinking only of your-

selves?" The native reporter concludes, significantly, thus: "There was no reply to his question, and that was all of that meeting."

THE following paragraph from a New Jersey paper seems to adduce further evidence that identification with some notorious scandal is considered by the State Department at Washington no disqualification for office in Japan. When we hear of a "high-toned gentleman" gazetted to a distant appointment we have at once clear conceptions of what is in store for us. "First catch your hare," says Mrs. Glasse. Recent accounts from Washington report one of these lofty souls in disgrace for Post-office irregularities.

The President yesterday nominated Gen. Thomas N. Van Buren, of New Jersey, to be Consul at Kanagawa, Japan. This nomination, especially as it comes within the province of the State Department, must be taken as full evidence that the President and Secretary of State have satisfied themselves of the honour and good faith of Gen. Van Buren in his connection with the Vienna Commission, and his friends in this State who have all along believed that while he may have been cheated by subordinate Commissioners, he also suffered from his jealousy of Minister Jay, will welcome this recognition of his true character as a high-toned gentleman.—*N. J. Paper.*

It is gratifying to hear that the Senate has since refused to sanction this appointment of the President.

It is pleasant to see that Shanghai has at last a critic who can do justice to its musical performances and its high and well-deserved musical reputation. It has often pained us to read the dull, wooden, common-place critiques of the papers upon the Philharmonic Concerts which have done so much to establish this reputation, and we hail with real pleasure the appearance of a critic who can do justice to them; who unites with the professional knowledge of an artist, the sympathy, if not of a poet, at least of a poetical temperament, the discrimination of one who apprehends correctly, and has skill enough to reproduce and make living to others his own impressions about music, and who displays the tone and feeling and manner of a gentleman in his work. In the *North-China Daily News* of the 9th ultimo, there is evidence of all this in a notice of a Philharmonic Concert recently given, when Beethoven's 8th (F) Symphony was given. We are almost tempted to forget that a performance of this lovely work in Shanghai forms no excuse for us to write about it here. We must forbear, however, or we shall earn the reproach of riding a hobby to death. Our business at this moment is only to remark on good work done elsewhere in a good cause, and to make our salutation to one with whom we hope for a better acquaintance in his musical notices. But are we not right in thinking that the central movement is an *Allegretto Scherzando*? He writes of it as an *Andante Scherzando*. We think we can hardly be mistaken in this. Possibly, one of our readers here can decide the point.

Mr. G. K. Dinsdale was elected yesterday to the Secretaryship of the Chamber of Commerce, in place of Mr. Julius Dare, who retires from it.

THE Chief Commissioner of Railways, in view of the obvious necessity for a more vigorous prosecution of the Railway Works on the Kobe, Osaka and Kioto section, left on Saturday last overland for Kioto, and will probably remain there or in the neighbourhood of the newly-projected section from Kioto to Lake Biwa until after the opening of the Kobe and Osaka section, at which he will, of course, be present.

A LATE number of the *Nation* has a short epitomé of the memorial of Kido Takayoshi, published some months ago in these columns.

It is gratifying to find that the people of the United States are beginning to see more and more plainly the fundamental errors of protection and the great evils to which it gives rise in their commercial system. The following extract from *The World* of the 15th January shows this, and we are the more anxious to bring this to the notice of the Japanese Government because we are persuaded that all the errors of protec-

tion are being pumped into them at Yedo as doctrines of true wisdom. Commercial affairs will never thrive in this country until the poison which lurks in the protective system is recognized as poison, and the whole system itself regarded as one of exploded error, as it is by all the leading minds in Europe, and is becoming by all the leading minds in America.

The deluded silk weavers of the United States had for twelve years a tariff which imposed a duty of 60 per cent. on foreign silk fabrics. They now confess that not only is their condition not prosperous, but that they are, not to speak with exaggeration, almost starving, while their masters have become rich. Surely they have followed after false gods all these years. They are not unlike the worshippers of Buddha. For every Buddhist temple has an immense money-box, resembling a bee-hive, built in solid masonry before its door. There are holes at convenient heights in this brick bee-hive for the faithful to deposit the annas or rupees in. There is one in Point de Galle, in Ceylon, of the size of a one-story round meeting-house. It has existed there twelve hundred years. Still it is not full. The priests, of course, have a subterranean passage from the temple and extract the annas and rupees as fast as they are put in. The silk weavers are only so many Buddhists who deposit for the benefit of the silk priests, whose gospel goes by the splendid name of home protection.

SHIPPERS OF SILK.

Per French steamer *Nil*, for

	Marseilles.	London.
Bolmida,	4	—
Siber and Brennwald	14	—
Ziegler & Co.	9	6
Walsh Hall & Co.	4	—
Hecht Lilienthal & Co....	43	—
Raud... ..	12	—
Strachan & Thomas	24	26
Netherlands Trading Co. ...	58	—
Wilkin & Robison	—	103
Sundries	4	—
	172	135
Total... ..	307 bales.	
Waste Silk... ..	29 bales.	

GENERAL HOSPITAL.

PATIENTS UNDER TREATMENT DURING FEBRUARY, 1874.

Class of Patients.	Remained February 1st.	Admitted.	Discharged.	Died.	Remained Feb. 28th.	Total Treated.
1st.....	0	0	0	0	0	0
2nd.....	0	1	0	0	1	1
3rd.....	10	2	7	0	5	12
4th.....	1	0	0	0	1	1
Charity.....	3	2	1	2	2	5
Total.....	14	5	8	2	9	19

IMPERIAL GOVERNMENT RAILWAYS.

YOKOHAMA STATION.

3rd March, 1874.

Statement of Traffic Receipts for the week ending Sunday, 1st March, 1874.

Passengers..... 25,983 Amount.....\$7,550.91
Goods, Parcels &c..... 565.19

Total.....\$8,116.10

Average per mile per week \$450.90.

18 Miles Open.

Corresponding week 1873.

Number of Passengers 24,441 Amount \$8,106.17

[ERRATUM. In the last line but two in the left hand column of p. 166 in the *Japan Weekly Mail* of Saturday last: For "are certainly highly taxed," read "are certainly not highly taxed."]

EDUCATION IN JAPAN.

IX. MORAL TRAINING.

WHOEVER has carefully examined the old system of education in Japan must have been impressed with the prominence given in it to the teaching of morals. The first books put into the hands of the children of *samurai* were the moral treatises of Confucius, and throughout the student's course, the study of what the Japanese call morals, was carefully pursued. Among the common people, the morals of the Chinese sage, as expressed in the easily-comprehended formula of the "five relations," formed the standard to which all appealed. In addition, the more comprehensive and spiritual moral code of Buddhism, though robbed of much of its purity, beauty and power by the superstitions that have overlaid or obscured it, has been almost equally efficient in procuring the moral status that now obtains among the Japanese people. It is somewhat surprising to a foreign educator, or, indeed, to an entirely disinterested spectator, to find that in the new system of public education there is little or no provision made for instruction in morals. In the schools in which the study of Chinese is still pursued, the moral treatises of Confucius will doubtless hold their former place of honour, and the reading of them will be considered as essential to the education of a student of Chinese. In those schools, however, in which the study of foreign science and languages is pursued, there is, so far as we know, no attention paid to the study of moral science. Such, however, was not always the case. Two years ago, in the Government schools in Tokyo and in some other places, moral science was taught and diligently studied. Every class of students able to read a foreign language, from the highest to the lowest, was supplied with text-books on morals, and the use of them continued during several months. Suddenly, an order from the Dai Jo Kuan (the Emperor's Privy Council) to discontinue the study arrived in the various schools, this study was banished from the curriculum, and the manuals of Wayland, Haven, and Malebranche, were exiled to the dust and oblivion of the top-shelf. Text-books on morals made by Christian writers were supposed to be too strongly flavoured with Christian theology, and the name so long publicly outlawed and hated in this Empire occurred too often on their pages to render it safe to allow such books in the hands of Japanese youth. A noted native educator, whose name is honoured by the rising and the ruling generation with an honour such as few civil or unofficial natives of Japan ever receive, had "translated" Wayland's Moral Science, and its rapid and extensive sale at one time showed the interest taken in such subjects by the Japanese people. This "translation" however is but a fragment. It omits all the positively Christian theology of the book, much of the theory and reasoning, and gives scarcely more than the results arrived at by the author, and a portion of the moral code which is expressed in the book. Those high officers who read only the translation, and were pleased with it, sanctioned the use of the various moral text-books of foreign countries, not knowing their full contents. On discovering their true nature, however, the order to discontinue the study of these books was sudden and peremptory. From this order there was no appeal. A few weeks later came an order from the Department of Education prohibiting all students in the Government schools from attending or visiting a Christian church. Whether the two orders had any connection with each other, whether the latter was the logical sequence (in the Japanese mind) of the former, the writer confesses entire ignorance.

We do believe, however, that the Japanese authorities were fully justified in excluding from their schools the study of foreign text-books on moral science such as were used in their schools, and are still largely used in western countries. It is anything but a fresh statement to say that the majority of the foreign text-books on moral science are mainly compends of theology with an appendix on morals. In other words, the tenets of the orthodox faith of the modern Christian Church are made of greater importance than practical morals founded, or believed to be founded, on them. Belief in a theory is more highly valued than actual exhibition of moral conduct. We hold that the teaching of theology, be it Shintô or Christian, to be entirely outside the province of the Government of a state.* Further, we believe it subversive of genuine religion, which is entirely a matter between the individual conscience and the Creator. We look with unqualified admiration upon the framers of the constitution of the United States who would have no acknowledgement of religion, or even of the name of God in that purely political instrument, and we deprecate the persistent attempts of some well-meaning but mistaken people to have it inserted in that document which does such honor to the consciences of all men. We hope to see the day when the reading of the Bible ceases to be obligatory in the public schools of the United States. We watch with intense interest the efforts made to secure unsectarian and purely secular education in the schools supported out of the public funds in England. We delight to pay our tribute of praise to the British Government for giving to India a system of public schools in which all religious teaching is strictly forbidden.

The above will make it sufficiently clear to our readers that we are no advocates of the teaching of religion in public schools. We hold that a Government school should give to its pupils the best possible secular education. The teaching of religion should be prohibited in all schools supported out of the public funds. Were we discussing the question as to how religion was to be taught, we should point out the place and means. The toleration of all religions, and assistance to or propagation of none, we believe to be properly incumbent upon enlightened governments. Always provided that a citizen obeys the laws of the country, the government should inquire into or interfere with no man's religion.

But, while religion is left to the individual conscience, or to the family, or to the church, the teaching of morals should form a prominent part of public education. The tremendous importance of an enlightened and sensitive conscience, and of a thorough knowledge of right and wrong, in the minds of the youth of a country, cannot possibly be over-estimated. We plead most earnestly for the introduction of the study of morals into the schools of Japan. We think that in this country, especially in this transition period of its national life, there exists a peculiarly urgent need of sound moral instruction. The truth of this statement may be seen from a survey of the facts. The old reli-

* Internal evidence alone would long ago have been quite sufficient to show that the articles on Education in Japan, of which the present is one, did not come direct from the Editor of this journal, but proceeded from an American gentleman whose personal experience of the question, both here and elsewhere, rendered him far more capable of treating the subject than ourselves. But they have had our fullest concurrence up to this point; though here we must avow a distinct departure from the views of our valued contributor. We have thought that, on the whole, it would be better to leave his article as originally written, and append this note to it, were it only for the purpose of giving full play to views which are generally—so far as we may be permitted to pronounce a judgment on them—so sound; which are dictated by so earnest a desire for the welfare of this country; and which show so plainly the value he attaches to religious education. His opinions on the point of difference between us may be more broad and possibly more sound than our own; but we must record the difference between us as a matter of conscience.

gions have lost much of their force and hold upon the minds of the rising generation, especially those engaged in the study of Western learning. The old sanctions are weakened, the old virtues are sneered at. Much of the past, and what was once held most sacred in it, are now looked upon as absurd and ridiculous. The young men of the country, though casting away their old ideas and beliefs as belonging to a past age, do not accept, often do not know, those which lie at the foundation of the social fabric in western countries. The vices of foreigners—often more apparent, because more ostentatiously displayed, than their virtues—are being largely imitated by Japanese. Some of the new and strange forms of vice have a fascination in the eyes of the natives merely from their novelty. The increase of the diffusion of Western ideas among them will have a disastrous effect upon the moral character of the Japanese people unless accompanied by the correctives which in other countries always accompany them. In the very constitution of the Japanese character, as exhibited in the rapidity with which they see the superiority of foreign ideas, and the haste with which they adopt them, there is an element of danger—the danger of seeing but one-half of a question, of looking at different ends of the microscope, and of eagerly embracing half-truths. A further liability to error arises from the old defective education in which no distinction existed between mental and moral science; and according to which, education *was* morals, and a man instructed in the classics was, of necessity, a moral man. While the action of the Japanese in providing a system of public instruction in Western learning, is to be nobly commended, they should be warned of the dangers that are to be guarded against. It is notorious that though the tendency of education is to decrease crime, yet the most daring law-breakers are in many cases educated men.

The river of knowledge ever flows on, dividing into the two streams of good and evil, of bane and blessing. Only the skilled penman becomes the successful forger. The study of chemistry gives to the student a most tempting knowledge of the means of adulteration. By a knowledge of metals the debaser of coin succeeds. The writers of obscene or immoral books are often masters of style. Among those who delight most to trample on the human heart, to crush man's intellect, and to bind all his powers in the fetters of priestcraft, and to make him an ecclesiastical beast of burden—a class of men whom we count chief among the destroyers of morality, public peace, intellectual progress and true religion—are some of the most highly educated of their race. The young men of Japan, then, who are acquiring a knowledge of Western ideas are liable to become corrupted, and to attain all the refined methods and powers of villainy in which the men in foreign countries are skilled. A Japanese corrupted by civilized villainy will become as dangerous a character as a compound of the worst vices of two civilizations can produce. For proof of this, we need go no further than China, where some of the most highly educated Chinese youths, who have been instructed by foreign teachers, have become skilled villains, and whose methods of fraud, when finally detected, have shown a startling improvement on these usually in vogue among Chinese officials.

We might multiply illustrations to prove that increase of intelligence is not necessarily increase of virtue, and to show that the development of the mental powers stimulates the powers of both good and evil in man. Even among the most civilized nations of the world, such disasters as those suggested by the mention of such names as the *City*

of Yedo, the America, the Atlantic, and the Ville du Havre, show that the development of even such simple virtues as vigilance and devotion to duty have not progressed with the progress of the mechanical arts.

We do not believe that Japan can safely exclude from her public schools the teaching and study of morals. Among the various ethical systems which shall she choose?

Taking it for granted that the highest and most complete, in a word, the best, system of ethics should be the one chosen to be taught in the schools of Japan, we, on no hasty impulse, urge that the ethical system of JESUS OF NAZARETH, who taught in an obscure province of the Roman Empire, but whose teachings are the most cosmopolitan of any age or of any teacher, be the one chosen. It is well known that the simple and sublime morals taught by this master of ethics, are honored and practiced even by many men in foreign countries who do not worship him or accept the doctrines usually called Christian. We do not ask that the Japanese should allow the professional or lay teachers of the dogmas of what is generally accepted as the Christian religion to propagate these dogmas in their schools. We simply urge that the ethical ideas and the moral precepts of JESUS CHRIST be taught in Japanese schools. As regards the choice of text-books we should banish all those in which dogmatic theology is taught as part of a system of ethics. We should adopt those in which the quotations from the Bible, and the words of JESUS, are used to explain, illustrate, and enforce purely ethical precepts. Such books are to be found, and probably the best examples are the manuals of Haven and of Hickok. It cannot fairly be charged that the teaching of these books is equivalent to the propagation of the Christian religion. In enforcing the special virtues, such as truth, chastity, practical benevolence, &c., to which the Christian system of ethics gives special prominence, the teachings of the Great Master are in these works fully set forth. Such teaching, it seems to us, Japan needs most. We do not touch the question as to whether the moral character of the Japanese people is high or low. We plead that Christian ethics should be taught in the schools of the country, and this we believe the Japanese can do without necessarily accepting the Christian religion. We ask that the Christian ethics be studied in preference to those of CONFUCIUS, or of SHAKA, or of any other teacher, because we believe them to be the purest, loftiest, and most comprehensive, and, as such, better calculated to elevate the moral condition of the people of this or of any other country. The teachings of CONFUCIUS and SHAKA have influenced the Japanese mind for over twelve centuries—ample time for the full development of their effects. Looking at the moral character of his nation, what enlightened Japanese is satisfied with it, or even believes but that it is far behind that of Western nations? Is it not time that another and a better system—one that includes all that is valuable and good in CONFUCIUS and SHAKA, and rising far above either, gives new principles of action and prescribes superior rules of action, and, by widening the area of motive, broadens the whole nature of man—should be tried?

We resist, in this article, all temptation to treat the question of religion. Though we believe religion to be the great, the chief inspirer to virtue, we ask of the Japanese Government only for toleration of all religions in the land, and the patronage or propagation of none. Religion is a matter between the Creator and the individual soul; but ethics concerns itself not only with God, but

with Government, with society, with individuals. Hence the state, in training good citizens, should in its schools instruct the rising generation in ethics as in science, making use of the system which time and experience and proved results have shown to be the best. Without moral training, the education of Japanese youth is sadly deficient. If the present neglect of moral training is persisted in, we believe the result will be most disastrous in the future.

THE JAPANESE YEN.

BOTH the *China Mail* and the *Hongkong Daily Press* of the 12th instant, have drawn attention, in articles which we reproduce elsewhere, to our article of the 31st January on *The Japanese Yen*. And we are pleased to see that they correctly apprehend the views we urged on this subject—both those relating to the action of the Hongkong Chamber of Commerce, and those which were directed to the general question discussed. It is also gratifying to find that such objections as they raise are made in a spirit of sympathy with the Japanese in the difficult task to which they have betaken themselves, a spirit unhappily but too little apparent here, where the motion made by the nation, being shared by those who set themselves to observe it, is unfelt, unrecognized and too often even denied. It is pleasing to find a more generous spirit in the minds of the Hongkong community.

As both the articles to which we have referred point to the same omission in our own article, viz, that of mentioning the actual guarantees for the maintenance of the standard weight and purity of the *yen*, we shall answer them together. Nor shall we content ourselves with taking the view which the *China Mail* lets fall in the course of its article that "it is not easy to see what other security than that very intangible sentiment called national honour could be given by any one nation to another for the maintenance of the purity of its own coinage." We should, indeed, never have made such a statement, as it is quite clear that national interests are far more bound up in the maintenance of the purity and weight of a coinage than national honour. When the affairs of a nation are removed, by the development of its international relations, from that phase of personal isolation characteristic of its early history, to more general relations, and especially commercial relations, with the world at large, the conviction of its interests becomes the great motive power in its policy, and though its sentiment of honour may and should co-exist and grow with this, it would be folly to ignore the fact that the honour shapes itself largely by the interests, and honesty is practised not perhaps so much because it is beautiful, as because it is the best policy. This view seems to be entirely overlooked by the writer in the *China Mail*, to whom, as he treats us in somewhat of a cavalier tone, we are not displeased to point out the very considerable error which his own view embodies. Still, it must be allowed that beyond this conviction of interest and this sentiment of honour, there are no actual material guarantees, in the shape of treaty stipulations, for instance, afforded by Japan for maintaining the standard of her coinage any more than there are by any other nations. But what may be fairly urged is this; that the direction of the Mint has been committed to a gentleman so well known in Hongkong that we may be well spared the indelicacy of praising him to his face; that he is assisted by a staff of men of his own choice and to whose efficiency he has borne ample testimony, and that the whole organization of the establishment is subject to the supervision of the Oriental Bank, not in any such manner as to wound

the *amour propre* of the Japanese, but so as to ensure, within the limits of moral certainty, the maintenance of the standard of the coinage.

We should, however, be doing less than our duty by the Hongkong community, were we to omit to mention the fact that the engagements of the officers of the Mint expire in April 1875, and that the renewal of these has not, so far as we know, been determined on by the Japanese Government. Not that it must be understood by this that these engagements will not be renewed, but that we have no personal knowledge of the intentions of the Government in respect of them. We have, indeed, excellent reason for believing that no change is contemplated in this respect, and that the same organization and supervision, affording the same guarantees, as heretofore, will be maintained at the Mint, and, if so, the moral certainty of the preservation of the standard, of which we have spoken, may be applied to the future, as it has sufficed for the past, of the Japanese coinage since the establishment of the Mint. That these guarantees are in any sense perfect we shall not pretend; but that they are of a very solid and substantial nature we certainly aver. Thus much for such security as is afforded by agreements made between an establishment of undoubted credit and the Japanese Government.

But it will be replied to us: The Japanese Government have debased their coinage at least twice since the advent of foreigners to the country, why should not they do so again? Our reply is: They certainly did so, but at a time when no foreign supervision was employed in their Mint, and under circumstances when the very existence of the Government, if not of the country, was at stake. The conditions under which the government of the country is now administered are organically different from those which existed at the period when the debasements of the currency referred to were made, and the country itself has entered upon a new and higher condition of political life and a more extended sphere of international relations, which afford grounds for the hope, if not the conviction, that any such measures not only will not, but cannot, be resorted to in the future consistently with those interests of the country of which its statesmen must now be sufficiently persuaded, at least as regards the matter under discussion. We shall not doubt that so long as the Hongkong community saw the existing administration and supervision of the Japanese Mint continued, they would accept the coin issued from it. But even supposing that the Japanese came to the conclusion that they could conduct their own Mint, resolved to cancel the agreements made with those who now conduct it, and refused to replace them with European substitutes, the intelligence of this would reach Hongkong long before such a decision could bear fruit, and thus months before any coin could be issued under a native administration. In twenty-four hours after the resolve of the Government was communicated to Osaka intelligence of it would have reached Hongkong, and months would elapse before the change of administration took place. So long as Major KINDER and his staff, or substitutes appointed under the same conditions, remain in that Mint, we have as perfect, or, not to overstate our point, nearly as perfect a security that the coin produced there will be what it pretends to be, as that the English sovereign is at this moment what it pretends to be. What greater security have you with the Mexican, Peruvian or Bolivian dollars?

That all confidence in the future Japanese coinage would from that moment be lost, is as certain as that we are now writing on the subject, and the Japanese cannot do better

than accept our most distinct assurance of the fact at this moment. But what merchant, native or foreign, would accept a coin from the Mint under these altered conditions, and how could Hongkong be taken in with its eyes open, and with warning at least six months or a year old given to it? If people could not protect themselves under these circumstances, trade has indeed lost the keen instincts with which it is usually credited.

But, as we have said, this is only supposing that the worst happened, while we have every reason to hope for the best. What is the position of the Japanese in regard to their Mint? They have established and put it on a very sound footing. It has become a great national undertaking. They must be entirely persuaded that it is in the hands of skilful and honest men, that its processes are abstruse and difficult, and that whatever may be their desire or temptation, they dare not, for their very credit's own sake, entrust the administration of it to their own people. Is it probable that they will give this credit a vital wound by a move which bears the word "checked" written over it long before it is made? Put aside all question of national honour or sentiments of any other kind, and let us ask what are their obvious interests in this matter: To ruin or maintain their credit? What has induced every nation under the sun to debase its currency in times of extreme difficulty when all other modes of taxation were exhausted? Extremity added to international isolation. What prevents nations from doing this now? International and commercial relations, the value of credit, and the fact that such a course would ruin this credit for a generation. In other words, their interests; and if the Japanese do not always see these as clearly as we hope they may do one of these days, we are persuaded that in this matter they can only take one course. They can only maintain the standard of their coinage by means of a foreign administration of their Mint, and their credit will be maintained or will fall with the public confidence in this coinage. So far as regards the Hongkong part of the question. We have shewn that all the probabilities are in favour of a maintenance of the standard of the coinage. More it is impossible to show; but as Butler says "To us probability is the very guide of life."

Our article has extended so far that we cannot now touch the question of how far the making of a silver coin in a country which has established a gold standard is a very wise course. Had the standard remained one of silver, everything would have been clear enough. But this unfortunate change—for such we cannot but regard it—from a silver to a gold coinage, makes the adoption of the silver *yen* at Hongkong a far less important consideration than it formerly was, and the coining of it an altogether questionable piece of policy for the Japanese. The silver must be imported from America, and it is incredible that the Japanese *yen* can compete in the long run with the Trade Dollar, unless, indeed, the latter lose the race by being somewhat better than the *yen*—a piece of inferior value always beating one of higher value when both rank alike in *tale*. The astute Americans persuaded the Japanese to establish a gold currency, and then, having secured the absence of their rival from the field, established their own Trade Dollar, for which they now seek the almost unlimited market of the Eastern trade, and will, in all probability, seek it with success, which, of course, means with profit. This profit might have been secured by the Japanese independently of a moral influence as well. But as they may now have to forego this, at all events by this means, for the reasons we have mentioned, and even notwithstanding the possible accept-

ance of the coin by China, they will do well to turn all their attention to securing this moral influence by that wise regulation of their internal affairs which recent events have tended to throw some grave doubts upon.

THE INSURRECTION.

(From the *Japan Mail Daily Advertiser*, 3rd March.)

EVERY successive hour has brought us direct or indirect confirmation of the important news we published in our extra of yesterday. Without absolutely vouching for its truth, we may state that it came to us from excellent authority, and the support it has received from collateral evidence during the day inclines us strongly to accept it as substantially true. And if so, what is the obvious policy for a wise Government to pursue? This question is so all-important that we shall not delay until the time when we usually make our appeals or remonstrances to the Government, but shall at once address a few words to our readers in hopes that they may have some influence, however small, in the quarter where they may produce their legitimate effect. At a moment like this we are, indeed, naturally oppressed with the sense of our own ignorance of all but the more immediate causes which have led to the bloodshed reported from the South. We cannot pretend to unravel the tangled skein of Japanese politics, to affix particular censure on this measure or on that act, and to adjust blame, or remonstrances, or even criticism, so accurately that a balance can be struck and justice can be perfectly dispensed between the country and its rulers. But we know that the hands of the Government have been imbrued in the blood of its children, and while we must not question the necessity for this, knowing as we do that arms have been taken up against it, we may say that, as a general rule, nations rarely rise against their rulers without grave cause. The probabilities are strongly presumptive under such circumstances either that justice has been withheld or rights have been trampled on, or alienation, from some cause or another, has unnecessarily divided father and son, or Government and people. It may have been just to strike and may yet be just to punish, for rebellion must be met with sword, and even fire, if necessary. The idea of country must come before the idea of clan or family; to the country the first duty must be given, and for it the heaviest burden must be borne and the strongest effort made. But have there been no excuses for this rising, and may not some of the men implicated in it be animated by feelings which, more wisely directed, might make them useful, sober and spirited citizens? We hope we are to have no "Bloody Assizes" such as have left a perpetual shame on our own James the Second. Rather let all leniency compatible with the circumstances be shewn. We trust that though the Government may feel itself called on to avenge rebellion, it will not revenge itself upon the rebels. So long as it was necessary to strike in the field, it could not strike too hard. But if our information is correct, and the neck of the insurrection is broken, we hope for a merciful dispensation of justice. The class which has taken up arms has done so under a grievous sense that it has been unjustly treated, and it may even be said that the Government owes it some reparation. Assuredly it owes to it a consideration of its grievances; assuredly a more thorough and proper sympathy with its views and rights would have avoided this tragedy. As we sit here quietly in our homes in Yokohama, our imaginations grow dull, and the reports of slaughter and the burning of hospitals filled with wounded men, and the cries of women and children and the agonies of brave sol-

diers make but slight appeals to us. But deeper and keener sympathies, and more just and kindly feelings towards this people, would remind us that, in some sense, our own presence here is not unconnected with this bloodshed and unhappiness. We are, indeed, in no sense guilty concerning it. Yet in the complex chain of cause and effect, the attempt to disentangle which so often bewilders and oppresses us, we are certainly to be found among the links, and justice, apart from all generosity, bids us hope, for our own sakes, as it were, that these proceedings will come to a speedy end without more bloodshed, either on the field or the scaffold, than is absolutely necessary for example and deterrent effect.

The rebellion carries many lessons with it, the majority of which hardly need telling, and are not our business at this moment. But there is one which we can to-day enforce with singular opportuneness. To what agencies is the quelling of this rebellion mainly due? There is but one answer. To electricity and steam. But for these the flames would have gained such a hold on the country that the blood of thousands might have been necessary to quench them. Thanks to these, the insurrection, in all probability, is over. And whence are these agencies, and to what policy is their introduction due? To a liberal acceptance of the ideas of foreigners, and an adoption of the means by which they have made themselves strong, wealthy and great. But why stop short at a grudging welcome given alone to these two powers, and refuse a similar welcome to that broader international commercial policy which they have so much tended to produce and to the developement among Western nations. Do the Japanese imagine that we can confer but these two benefits on them; or that nature, thousands of whose secrets we are in possession of, is so poor that we have nothing else to offer but these two powers? We hope the time has now come when the harshness and want of sympathy which have had most to do with causing this rebellion, and have daily widened the gulf between the Japanese and ourselves, will disappear, and the lesson it has taught will be applied to illustrate other truths besides those enforced at Hizen and Saga.

THE BLUFF GARDENS.

THE Bluff Gardens demand a little of the attention of the community. When we last left the question it was to mention the subscription which had been kindly taken in hand in order to pay two out of the three years' ground rent due to the Japanese Government upon the Gardens. But it is obvious that without some definite and practical plan by which they can be maintained, independently of assistance of this nature, the sooner they are abandoned the better. Institutions like this, if kept up at all, must be kept up on such regular support as they naturally demand, and as a community is content willingly to pledge itself to give. This system of having luxuries we cannot afford, getting into debt, and then sending round a subscription list to get ourselves free again, is radically false and unsound, and ought never to be allowed to pass without remonstrance and censure. We confess we were always a little afraid of this fate for the Gardens, and in first introducing the scheme to the public we spoke of it as somewhat like the haunch of venison which a noble lord sent to Goldsmith in the days of his poverty—

It's like sending them ruffles while wanting a shirt.

Experience has now proved that on their present footing, and burdened with a ground-rent of \$400 a year, we cannot keep the Gardens up.

A memorandum on the subject, drawn up by the Directors, and dated the 18th November last, was circulated among the community in the latter part of last year. Its object was to induce the original subscribers to abandon all such proprietary rights as they possessed, or supposed themselves to possess, in the property, and to make over the Gardens as a free gift to the community in perpetuity, throwing them open equally to Japanese and foreigners. On these conditions it was hoped that the Japanese Government might be induced to waive all future claim to ground-rent, and the gardens, relieved of this burden, could be made self-supporting. This proposal of the Directors was very liberally and generally met by the original subscribers, some four or five only standing out, and those in no antagonistic manner, but desirous only of seeing whether some proper recognition of the act of the original subscribers in presenting the Gardens to the community could not be provided for in the future constitution. It was urged that these original shareholders should have the privilege of free entry to the Gardens on all occasions; and if this concession can be made, consistently with the maintenance of the Gardens, it appears to us a reasonable one to ask. This obviously throws the future maintenance of the Gardens upon the many residents who were not among the original subscribers. But surely this is a fair division of the burden, and should be viewed as such by these residents, of whom a cursory comparison of the original list of subscribers with the Directory of 1874 has satisfied us that there are some sixty or seventy. It will be the duty of the Directors of the Gardens to canvass these Residents, and we trust that after this reasonable statement of the case their appeal will meet a willing response. The only alternative would be the sale and dismantling of the Gardens, and this were much to be deplored. They really afford a pleasant resort in the summer where people meet who would never otherwise meet. They are pretty grounds in which the children of the residents can and do ramble about with a great deal of satisfaction, and they form the only public resort where an open air fête can be given. These are valid arguments for keeping them up, and if this can be done at the estimated cost of \$300 a year, demanding only a trifling annual subscription from the large number of residents who were not among the original subscribers, or, if the worst arrives, from all alike, we shall be maintaining a pleasant and graceful institution at a small cost. It is well that we should have some set-off against the ugliness—we should have said unredeemed ugliness but for the improvements in the Consular and Custom-House quarters—of the settlement itself. Every one who has passed a day in Singapore and visited the Botanical Gardens there, must remember the extremely pleasant impression made and left behind by them, and the favourable opinion they produce on the visitor of the spirit and tone of the residents. We do not wish to urge this argument for more than it is worth, but we plead that it is worth something, and should therefore not be left out of the account.

WILL THIS NEVER END?

It is not easy to write with too great severity upon the utter, we do not like to say wilful, falseness of such statements as those made by correspondents of the American Press in this country, which were lately republished in the columns of the *Herald*, and of which we now adduce a further notable instance. One asserts that the Press and the English residents in Japan are jealous of the American influence here. Another writes some stuff about insults offered by the British to the American Minister. Another—or the same, perhaps—

says that the English are vexed at the fact that the foreign section of the Kaitakushi Department is under American control, and so on. Now, can anything be more untrue than all this, and therefore more utterly discreditable? Where is the evidence of it? In the Press? Most assuredly not. In the Clubs? Certainly not. In the gossip of society? Equally, not. In the relations existing between Englishmen and Americans here? Equally not. Where then? We firmly believe, in the brains of these correspondents alone, as the veriest figments of ignorant minds so regardless of truth that they care little what they assert or what harm they do, so long as they can cry down the Englishman, cry up the American, and earn the few dollars which reward this course of misrepresentation. It is truly shameful to see men who might do some little good doing so much real harm. The faith in Freedom which we all love to cherish is sorely tried when we see journals so filled, emptied, and then again replenished with similar matter; and DE TOCQUEVILLE'S ominous fear that the heaviest blow dealt to the goddess would ultimately come from the country where she has the most professing worshippers, recurs again and again to the mind as we read all this shameful misrepresentation. Are the people who do these things insensible to the disgrace which they draw down on themselves as a class by this conduct, both from Englishmen and the many of their own countrymen in Japan who are far too fair to accept such statements with the smallest patience? However much any man may shroud himself in the darkness which belongs to these unsigned and unacknowledged letters, the consciousness that he goes on from day to day doing this false and sorry work ought surely to bring some unpleasant reflections. He escapes personal detection, it is true, for even in this small community these men are unknown even by name. Not the less, however, must their position be one suggestive of very unpleasant reflections to any man in whom a vestige of self-respect may yet linger.

And as if the mischief made by these more obscure men was not enough, what are we to think of the following extract from a Washington paper—*The National Republican* of the 9th January?

An unofficial letter from Judge Bingham, in Japan, represents the American interests as in excellent shape throughout the kingdom. The English power at that court has been very much broken of late, and is rapidly waning, in spite of unusual efforts to maintain it. These have been carried to such an extent as to prove very annoying to Americans, but at last the English seem to have overreached themselves, and the Americans have gained the first position. Orders of various kinds, issued a short time since, as is supposed, at the instigation of the English, designed to effect the removal of several Americans from official positions under the Japanese Government, have lately been countermanded, and at present the American interests are in all respects improving rapidly.

This is really too bad. We had earnestly hoped that no such causes as brought us into just and inevitable collision with Mr. DE LONG in the earlier part of his career in this country, would bring us into similar collision with Mr. BINGHAM. He is a man whom age alone, independently of his long public services in America, inclined us from the very first to treat with the respect due to years and to such services. It is in the highest degree distasteful to us to be compelled to say harsh and disagreeable things of people who, in this small place, almost look over our shoulder as we write. VOLTAIRE used to say that if he shook his wig the powder flew over the little republic in which he had taken up his residence, and when we approach a subject of this kind, and treat it as truth and justice imperatively demand, we know that we shall alienate friends, open closed wounds, that we shall be reproached for our partiality to England, and our assumed antagonism to Americans, and every paper in Japan will teem with letters accusing us of breaking every law in the decalogue.

But what does Mr. BINGHAM mean by this? Does he deem it decent to write in this manner, and to represent his country and his countrymen like dogs quarrelling over a bone?—or rather like a dog running off with one—for we shall not permit the English name to be associated with this unseemly imputation of struggle, the existence of which we utterly deny for our Minister, our countrymen, and ourselves. The unworthy spirit which seems not to disdain reporting speeches, and torturing into insults misunderstood incidents

at a private diplomatic dinner, may easily be accounted for in subordinates when the Chief exhibits himself in such a light as that thrown by this paragraph. These false statements defeat their own objects, as the Japanese know that they are untrue; and it is as lamentable as it is ridiculous to speak of the influence of different nations waxing or waning in a country where all foreign interests are identical, a doctrine never so strenuously insisted upon as by English Ministers for Foreign Affairs. If getting places for political supporters, and foisting ignorant pretenders upon the Japanese Government, denote the advance of American interests in this country, the Americans will certainly have to contend with no rivalry on the part of any British Minister, since, thanks to our system of Government, our Envoy has not to seek places for political adherents. And how is that useful and excellent spirit of co-operation which should exist among the Foreign Ministers in this country to be preserved, for the furtherance of the true interests of Japan and the nationalities these Ministers represent, if one of them has his mind at once belittled and poisoned with such views and such aims as those disclosed in the above epitomé of Mr. BINGHAM'S letter? What is the use—and, indeed, what must be the value in Japanese eyes—of the friendly remonstrance or advice which a really able and honest Minister may make or give in this country when it comes simultaneously with newspapers containing such accounts as these? How must we all appear in the eyes of the Japanese, and what value can they attach to the protestations we so frequently and so sincerely make that in the advancement of this country, in its increasing strength, welfare and prosperity, the interests of foreign nations most truly lie? We are shocked at Mr. BINGHAM'S letter. We hoped better things of him. But the poison of the whole political system of America has infected him, and it is folly to hope for sound branches from such a trunk. It is inexpressibly painful to us to feel compelled to write in this manner. But the fault is none of ours, and the shame of the scandal must fall in the quarter where it originated, though its reflex influence will entail on ourselves a penalty far more painful than is supposed by many whose national pride will be wounded by our remarks.

But while we deny what is false, we will frankly state what is true. There does certainly exist a very strong feeling, both among Englishmen and foreigners of other nationalities in this country, that the Japanese have had thrust upon them by those very intrigues against which we warned them on the departure of the Embassy for America, a number of slight, shallow, and superficial men whom the American political system produces in great numbers, and finds places for, without the slightest regard to their fitness for those places, or acquaintance with the duties they involve. The odium we brought on ourselves by our warnings may be remembered by our readers, though we shall take this opportunity of stating that the sincerity which prompted them has since been frankly acknowledged even by our most determined and vigorous opponents, who will now hardly deny that our misgivings were but too just. It is not the mere money loss which arises to a country like this from acting on shallow and ignorant advice that we have to deplore. It is the discredit which falls upon the Japanese Government, the want of confidence in their astuteness and judgment, the friction in working which such mistakes generate, the difficulty of obtaining the services of really sound, educated, honourable men of position and good antecedents to work with or under such men, that constitute the most serious penalties for the errors we have named and the success of these intrigues. It is only those who know the smooth working, the *esprit de corps*, the gentleman-like tone of feeling, the loyalty to each other, the readiness to acknowledge merit in those above or below them, the high intellectual and generally moral qualifications, and a hundred other good points which may be found among the members of the European Civil Services, who can really appreciate the disadvantages to an Asiatic Government which arise from the employment of men of little or no education, obscure if not equivocal antecedents, of no official training, professional knowledge or really solid qualifications. For our own part we

care little where the foreign employés of the Government come from, provided they are really qualified for the tasks allotted to them. Let them be Americans, Frenchmen, Germans or Englishmen, we care little,—and on national grounds have certainly nothing to fear,—provided only they know their work and do it. What we deprecate is the advice of men on questions of Political Economy who are still in the leading strings of protection; the views of others on International Law who support inconclusive arguments with newspaper clippings; and the ignorance of financiers who would go to countries where money is normally dear to borrow it. And what are the results of this bad advice and lamentable ignorance? Perpetual conflict between the Japanese Foreign Ministers and our own Representatives, and this often on questions which ten words of really instructed advice would settle; great expenses incurred for visionary projects; harsh words thrown at a Government which has been made unwilling to accept friendly overtures, but which could easily have been induced to take a reasonable course had it but submitted new and difficult issues to men less given to jump with its humour, and more in harmony with the advanced views and liberal feelings of these days. We trace to this baleful source much of all the coldness, the suspicion, the notorious want of harmonious intercourse at present existing between the European Representatives and the Japanese Ministers, the difficulty in regard to commercial legislation—a difficulty which has much to do with the present deplorable condition of trade—and the incessant jar and conflict which are now the characteristics of our international relations with this country. The Japanese do not know, and cannot be expected to know, that the machinery by which the United States of America are governed is the rudest that ever yet was put together in the service of a great nation. It would be ridiculous to impute blame to the Americans for this, for the antecedent and existing conditions of government in that country, combined with the dread entertained by the people of an official aristocracy, have rendered it inevitable. But if the Japanese draw water out of such a well they must not expect it to be clear, or to hear it called so. There is not a journal in the United States of any influence which is not perpetually recurring to this fact and this source of national scandal; not an educated American who does not admit and deplore it. We take American evidence alone on the point, and challenge the disproof of our argument. Whatever harsh words we may again risk on the question will not deter us from what is our plain duty in regard to it. The charges of jealousy, and insults, and all such nonsense are mere stuff, bad if they did no harm, but disgraceful in view of the injury they work. Let any of our readers examine any English paper and they will find none of this, while the American papers crawl with it. The Japanese see it reproduced, believe it, and act on it. And what are the results? All this harshness and discord and ill feeling—bitter words, mutual and even common alienation, distrust, suspicion and every evil that well regulated relations ought to exclude. But the faults we have struck at are real, and, as they prejudice the reputation and interests of this Government, as they are productive of disunion and bad feeling, as they are adverse to the extension of commercial intercourse and are largely responsible for much mischief of many varieties, we have done so, not in any retaliatory spirit, but in order that at least the cause of diseases which are both malignant and obscure, may be exposed. For remedies we must trust to time.

Finally; he feel bound to guard ourselves against possible misunderstandings. There are in this country Americans with whose published views we do not always agree, but whose names or initials we are always pleased to see at the foot of their articles or letters in the best magazines or journals of the States. It is against a class widely removed from these that we strike; and we should be grieved were those whom we regard as hearty fellow-workers for a moment to imagine that we identified them with the class whose pestilent writing we have made the text of our first remarks.

THE SHINTÔ TEMPLES OF ISÉ.

By E. SATOW, Esq.

Read before the Asiatic Society of Japan, on the 18th February, 1874.

The Temples of Isé called by the Japanese 'Riô-dai-jin-gû,' or literally the 'Two great divine palaces,' are situated in the department of Watarai, at a short distance from each other. They rank first among all the Shintô temples in Japan in point of sanctity, though not the most ancient, and have in the eyes of Japanese the same importance as the Holy Places of Palestine in the eyes of the Greeks and Armenians, or Mecca in those of the Mahometans. Thousands of pilgrims resort thither annually, chiefly during the spring months, when the weather is most suited for travelling. In Yedo no artizan considers it possible to gain a livelihood unless he has invoked the protection of Daijingu Sama, as the common people are accustomed to call the gods of Isé, by performing the journey thither once at least, and the peasants are even more devout believers. In former years it was a common thing for the little shop-boys of Yedo to abscond for a while from their masters' houses, and to wander along the Tôkaidô as far as Isé, subsisting on the alms which they begged from travellers; and having obtained the bundle of charms, consisting of pieces of the wood of which the temples are built, they made their way back home in the same manner. The Isé pilgrims are distinguished on their return by large bundles of charms-wrapped in oil-paper, which they carry suspended from their necks by a string. Stories are even told of dogs making the pilgrimage, no doubt in the company of these boys, and until a short time ago one of these holy animals was still living in Shingawa.

In every Japanese house there is kept what is called a *kami-dana*, or 'shelf for gods,' which consists of a miniature Shintô temple in wood, containing paper tickets inscribed with the names of various gods, one of whom is invariably Ten-shôkô-daijin, the principal deity of Isé. This ticket, or rather paper box, is called *o-harai*, and is supposed to contain between two thin boards some pieces of the wand used by the priests at Isé at the two annual festivals in the 6th and 12th months of the year. These festivals are called *ô-barai no matsuri*, and are supposed to effect the purification of the whole nation from sin during the preceding half year. Every believer who has one of these *o-harai* in his *kami-dana* is protected thereby from misfortune for the next six months, at the expiration of which time he ought to exchange the *o-harai* for a new one, which he must fetch from Isé in person, but in practice the *o-harai* is only changed once a year, perhaps less often. The old ones ought to be cast into a river or into the sea, or may be destroyed by burning. They are usually employed to light the fire which boils the water for the bath prepared for the *miko*, or virgin priestesses, after their dance in honour of the *uji-gami*, or patron-god of the locality, at his festival. Up to the revolution in 1868, as it was practically impossible for every householder to fetch his own *o-harai* from Isé, there existed a class of persons called *oshi*, who made it their trade to hawk the *o-harai* about the country, selling almanacs at the same time. This practice has been lately prohibited by the Mikado's Government, and they can now be obtained only at the temples themselves or at the recognized agencies.

The route usually taken by Japanese pilgrims lies along the Tôkaidô, those who come from the west leaving that road at Séki, while those who come from the east turn off at Yokkaichi near Kuwana. The Temples are also easily reached from the harbour of Toba in Shima, which is distant only about seven miles from the nearest. The castle of Toba was built by one of the leaders of Toyotomi Hidéyoshi (Taicosama)'s expeditions against Corea, and some interesting relics are still preserved in it. The town is not large, and the chief business of the inhabitants seems to be furnishing supplies to the junks which frequent the port in small numbers.

The itineraries by the Tôkaidô are as follows:—

Yokkaichi to Kambé	1 ri. 9 chô.
„ Shirako	1 „ 18 „
„ Uyeno.....	1 „ 18 „

„ Machiya	1	„	0	„
„ Tsu	1	„	18	„
„ Kumodzu	2	„	—	„
„ Taikimoto	—	„	18	„
„ Rokken	—	„	18	„
„ Matsuzaka	2	„	—	„
„ Kushika	1	„	—	„
„ Miōzei	1	„	18	„
„ Obata	1	„	18	„
„ Yamada	1	„	18	„
„ Gékū (Shrine)	—	„	—	„
„ Naikū (Shrine)	1	„	14	„
			17 ri. 23 chō.	
Séki to Kusuwana	1	„	—	„
„ Mukumoto	1	„	—	„
„ Ōkubo	2	„	—	„
„ Tsu	1	„	18	„
			5 ri. 18. chō.	

From Toba the road lies through two villages called Asama and Kusunbé. On the west of Asama village rises the lofty hill called by the same name, from which the view towards the sea is magnificent. The town of Furuichi, about eight miles from Toba, where the pilgrims lodge, stands on a long ridge between the two Temples. It consists entirely of inns, brothels and houses of entertainment, mostly of large size, though this fact is less apparent from their standing with their gables towards the street. In few towns in Japan does the architecture present such a solid appearance throughout. A traveller who takes the route from Séki or Yokkaichi would approach the Temples through the town of Yamada, north of the Gékū, and pass through Furuichi after visiting it, on his way to the Naikū. Yamada is also a considerable town, and contains numerous hotels.

The Gékū (Outer-Palace) stands in the midst of a large grove of aged cryptomerias. To reach it from Yamada, the street called *Tatē machi* has to be traversed, and a bridge crossed, which gives access to a wide space enclosed by banks faced with stone. On the right hand side is a building occupied by *Kannushi*, or attendants of the Temple, who are to *Shintō* what the *bonzes* are to Buddhism. They keep here for sale pieces of the wood used in the construction of the temple wrapped in paper, small packets of the rice which has been offered to the gods, and various other charms. Close by this building stands the *ichi no torii*, or first arch-way, which forms the front entrance, and whence a broad road leads through the trees to the Temple. As is the rule in all pure *Shintō* temples, the *torii* is of unpainted wood. It consists of two upright trunks planted in the ground, on the tops of which rest a long straight tree whose ends project slightly; underneath this is a smaller horizontal beam, whose ends do not project.

The *Torii* was originally a perch for the fowls offered up to the gods, not as food, but to give warning of day-break. It was erected on any side of the temple indifferently. In later times, not improbably after the introduction of Buddhism, its original meaning was forgotten; it was placed in front only and supposed to be a gateway. Tablets with inscriptions (*gaku*) were placed on the *torii* with this belief,* and one of the first things done after the restoration of the Mikado in 1868 in the course of the purification of the *Shintō* temples was the removal of these tablets. The etymology of the word is evidently 'bird-rest.' The *torii* gradually assumed the character of a general symbol of *Shintō*, and the number which might be erected to the honour of a deity became practically unlimited. The Buddhists made it of stone or bronze, and frequently of red-painted wood, and developed various forms. It is to the present day a favourite subject for *ex-voto*.

About a hundred yards up the road through the grove stands a second *torii*, exactly similar to the first, and on passing through this the pilgrim comes in view of an oblong enclosure, situated close to the road by the right-hand side.

This enclosure is built of cryptomeria, as is the rule with all *Shintō* structures, neatly planned and perfectly free from any kind of paint. It is formed of upright posts

about nine feet high, planted at intervals of six feet, the intervals being completely built up with planks placed horizontally. According to a plan given to me by the second official in charge of the temple, the front, which faces the road, is 247 feet in length; the right side, supposing the spectator to be standing with his face to the entrance, is 339 feet, the left side 335 feet, and the rear only 235 feet in length. It thus appears that the shape is that of an irregular oblong, the formation of the ground rather than any necessary relation of numbers having determined the proportions. This enclosure is called the *Itagaki*.

A little on one side of the centre of the front face is the outer entrance, eighteen feet in width, formed by a *torii* similar in shape to the other two, but of smaller dimensions. It is called *San no torii* in the drawing given in volume 4 of the *Isé sungū Meisho Dzuyé*, but *Itagaki go mon* in the plan above referred to. Opposite to it, at a distance of 76 feet, stands a wooden screen, called *bampei*, or fence, which recalls to mind the brick-built screen which in China occupies a similar position before the gate of a *yamen* or private dwelling of a rich person. There are four other entrances in the *Itagaki*, formed by *torii*, one on the east, one on the west, and two on the north side. Those on the east and west are near the lower or left-hand end, and opposite to each stands a *bampei* about 24 feet distant. Of those on the north side, one is situated about the middle, and has a *bampei* opposite to it. The other, which is smaller, only gives access to the *mi-ké-den*, which is probably the reason of the absence of the *bampei*. The whole of the *Itagaki*, with the exception of the *San no torii* on the south side, has been erected since the Restoration in 1868.

The third *torii* gives access into what appears to be a smaller Court, the further end of which is formed by a gateway protected by a thatched roof, and closed ordinarily by a curtain, the two sides being shut in by low wooden fences. On the left hand is a gatekeeper's lodge.

Unless the pilgrim be a privileged person he is prevented by the curtain from seeing further into the interior. A full view can however be obtained by ascending a bank on the west side of the enclosure, from which the whole arrangement of the shrine is at once perceived.

The thatched gateway above mentioned is the principal opening in a second fence composed of very narrow boards alternately long and short placed at intervals of about a foot, with two horizontal railings, the one running along the top, the other along the centre. The distance of this fence from the outer enclosure varies, being 36 feet on the south, 27 feet on the west, 25 on the east, and 10 feet on the north. It is called the *Soto Tamagaki*, and like the *Itagaki* has been erected within the last six years. Besides the gateway on the south, there are three others, one on each side, corresponding to the other three main *torii* in the *Itagaki*. These gateways are *torii*, closed with solid gates, an arrangement rarely seen in *Shintō* temples. On passing through the thatched gateway the visitor find himself in a second court, on the right-hand side of which stand a sort of shed, 40 feet in length by 20 in depth, called the *Shijō den*. This a restoration† of one of three buildings anciently called *Naorni dono*, which were set apart for the entertainments of the envoys sent by the Mikado, after the celebration of the great annual harvest festival called *Kannamé no matsuri*. Advancing through a *torii*, called the *ko-torii*, in a straight line for a distance of 99 feet, he comes to a third gateway, likewise covered in with a thatched roof (formerly called *Tama-gushi go mon*, but in the plan *Uchi-tamagaki go mon*), which admits him to the interior of a third enclosure, called the *Uchi-tamagaki*. This palisade is formed of narrow planks, of about the height of a man, placed close together. Just within this is a small wooden gateway called the *Bangaki go mon*, and immediately beyond the latter a third thatched gateway, which forms the entrance to the fourth and last enclosure. This palisade, called *Midzu-gaki*, is formed of broad planks, and is almost a perfect square, the north and south sides being each 134 feet in length, the east and west 131 feet in length.

Within the enclosure thus formed stand the *Shōden*, or

* Vide Vol. VI. p. 2 of the *Katanisashi* by Saitō Hikomaro.

† Gunsho ruijū. Vol. I. p. 71.

Shrine of the gods, at the back, and two *hōden*, or treasuries, right and left of the main entrance.

Japanese antiquarians tell us that in early times, before carpenter's tools had been invented, the dwellings of the people who inhabited these islands were constructed of young trees with the bark on, fastened together with ropes made of the rush *Sugé* (*scirpus maritimus*), or perhaps with the tough shoots of the wistaria (*fuji*), and thatched with the grass called *kaya*. In modern buildings the uprights of a house stand upon large stones laid on the surface of the earth, but this precaution against decay had not occurred to the ancients, who planted the uprights in holes dug in the ground.

The ground plan of the hut was oblong, with four corner uprights, and one in the middle of each of the four sides, those in the sides which formed the ends being long enough to support the ridge-pole. Other trees were fastened horizontally from corner to corner, one set near the ground, one near the top and one set on the top, the latter of which formed what we call the wall-plates. Two large rafters whose upper ends crossed each other, were laid from the wall plates to the heads of the taller uprights. The ridge pole rested in the fork formed by the upper ends of the rafters crossing each other. Horizontal poles were then laid along each slope of the roof, one pair being fastened close up to the exterior angle of the fork. The rafters were slender poles or bamboos passed over the ridge-pole and fastened down on each end to the wall-plates. Next followed the process of putting on the thatch. In order to keep this in its place two trees were laid along the top resting in the forks, and across these two trees were placed short logs at equal distances, which being fastened to the poles in the exterior angle of the forks by ropes passed through the thatch, bound the ridge of the roof firmly together.

The walls and doors were constructed of rough matting. It is evident that some tool must have been used to cut the trees to the required length, and for this purpose a sharpened stone was probably employed. Such stone implements have been found imbedded in the earth in various parts of Japan in company with stone arrow-heads and clubs. Specimens of the ancient style of building may even yet be seen in remote parts of the country, not perhaps so much in the habitations of the peasantry, as in sheds erected to serve a temporary purpose.

The architecture of the Shintō temples is derived from the primeval hut, with more or less modification in proportion to the influence of Buddhism in each particular case. Those of the purest style retain the thatched roof, others are covered with the thick shingling called *Hiwada-buki*, while others have tiled and even coppered roofs. The projecting ends of the rafters (called *Chigi*) have been somewhat lengthened, and carved more or less elaborately. At the new temple at Kudanzaka in Yedo they are shown in the proper position, projecting from the inside of the shingling, but in the majority of cases they merely consist of two pieces of wood in the form of the letter X, which rest on the ridge of the roof like a pack-saddle on a horse's back, to make use of a Japanese writer's comparison†. The logs which kept the two trees laid on the ridge in their place have taken the form of short cylindrical pieces of timber tapering towards each extremity, which have been compared by foreigners to cigars. In Japanese they are called *Katsuo-gi*, from their resemblance to the pieces of dried bonito sold under the name of *Katsuo-bushi*. The two trees laid along the roof over the thatch are represented by a single beam, called *Munaosae*, or 'roof presser.' Planking has taken the place of the mats with which the sides of the building were originally closed, and the entrance is closed by a pair of folding doors turning, not on hinges, but on what are, I believe, technically called "journals." The primeval hut had no flooring, but we find that the shrine has a wooden floor raised some feet above the ground, which arrangement necessitates a sort of balcony all round, and a flight of steps up to the entrance. The transformation is completed in some cases by the addition of a quantity of ornamental metal-work in brass.

All the buildings which form part of the two temples of Isé are constructed in this style, so disappointing in its

simplicity and perishable nature. I am acquainted with but few other similar shrines. These are the shrine to the gods of Isé on the Nogi hill, and that of Ōtō no miya at Kamukura. None but those which are roofed with thatch are entitled to be considered as being in strict conformity with the principles of genuine Shintō-shrine architecture.

The *Shōden* of the *Gékū* is thirty-four feet in length and nineteen in width. Its floor, which is raised about six feet from the ground, is supported on wooden posts planted in the earth. A balcony three feet in width runs right round the building, and carries a low balustrade, the tops of whose posts are carved into the shape called *hōshi no tama*. A flight of nine steps fifteen feet in width leads up to the balcony in front, with a balustrade on each side. The steps, balustrade and doors are profusely overlaid with brass plates, but there is none of the elaborate wood-carving which may be seen on many of the shrines which for ages past have been in the charge of the Buddhists, as for instance, the shrines of Kami-no-Suwa and Shimo-no-Suwa in Shinshū. The external ridge-pole, cross-trees and projecting rafters are also adorned with brass, and the ends of the latter are prolonged more than is usual. The roof is what is termed a gable-roof, but projects some three feet beyond the walls at each end.

The one peculiarity which more than all others distinguishes the pure Shintō temples from those of the Buddhists is the absence of images, exposed as objects for the veneration of the worshipper. It has been observed that Shintō temples often contain a mirror placed in a prominent position, and this mirror has been supposed by foreigners to be their distinguishing mark; but it is only to be found in those which have been under the influence of Buddhism. It is absent from all the pure Shintō temples. At the same time these latter nearly always contain some object in which the spirit of the deity therein enshrined is supposed to reside. The common name of this is *mi-tamajiro*, or 'august spirit-substitute.' Another name for it is *kan-zané*, or 'god's seed.' It is usually concealed behind the closed doors of the actual shrine, within some kind of casing, which alone is exposed to view when the doors are opened on the occasion of the annual festival. As the *tamajiro* at the *Gékū* are imitations of those at the *Naikū*, I will speak of them when I come to describe that temple.

The two *hōden*, or Treasuries, are much simpler in form, having no balcony and very little brass ornament except on the timbers of the roof. They stand facing towards the *Shōden*, one on each side of the gate, and have floors raised above the ground. Their contents consist of precious silken stuffs, silk fibre presented by the province of Mikawa, and sets of saddlery for the sacred horses.

In the northwest corner of the area, between the *Itagaki* and the *Soto-tamagaki*, stands the *Gēheiden*, or *Heihakuden*, of a construction similar to that of the two Treasuries. This building is destined to contain the *gohei*, or *mitogura*, as they are called by the pure Shintō-ists. A *gohei*, when plain, consists of a slender wand of unpainted wood, from which depend two long pieces of paper, notched alternately on opposite sides, so that they assume a twisted appearance. In some shrines which have been long in the hands of the Buddhists, gilt metal has been substituted for paper. The *gohei* represent offerings of rough and fine white cloth (*aratae* and *nigitaie* are the words used in the *noritō* or addresses to the gods), and as the offerings were supposed to have the effect of attracting the gods' spirits to the spot, it was by a natural transition that they came in later times to be considered as the seats of the gods, and even as the gods themselves. At Isé, however, the *gohei* have retained their original meaning. There is but one *gohei* to each god worshipped at any particular shrine, and where three or five are seen in a row the fact indicates that the building is dedicated to the same number of deities. I mention this because it has been stated that the three *gohei* which are often seen in one shrine have some connexion with the dogma of the Trinity.

Gohei is compounded of two Chinese words meaning 'august' or 'imperial' and 'presents.' *Mitō-gura* is compounded of the honorific *mi*, corresponding in meaning to the Chinese *go*, *té*, a contraction of *taí*, an archaic word for cloth, and *kura*, a seat. This is the de-

† Vide drawings on p. p. 1½ and 2 in vol. VI. of the *Katahisashi*.

riation given in the *Wakunkan*. Motoōri, in the *Kojikiden* (Vol. VIII. p. 43) says that *kura*, which he connects with *kureru*, to give, means a present, and that *té* is either 'hand' or a contraction of *tamuké*, an offering. If *té* is hand, then the compound signifies that which is taken in the hand and presented. The wand was originally a branch of the sacred tree called *sakaki* (teyvera japonica).

On the northeast corner in a special enclosure within the *Itagaki* stands the *mikiden*, a building in the same form as the *hōden*. It is here that the water and food offered up to the gods every morning and evening are set out. These gods are seven in number, namely the principal deity and three secondary (called *aidono*) of the *Gékū*, and the principal deity and two *aidono* of the *Naikū*. Formerly, that is to say, up to the year 729, as the legend states, the food offerings for the *Naikū*, after being prepared at the *Gékū*, were conveyed to the former temple, there to be set out. In that year, as the offerings were being carried thither as usual they were unwittingly carried past some polluting object which happened to be in the road. The consequence was that the Mikado fell ill, and the diviners attributed his sickness to the anger of the goddess of the *Naikū*. An envoy was deputed by him to carry his apologies to the offended deity, and the *mikiden* was then erected at the *Gékū* for the service of both temples. This account would appear to suggest that no *mikiden* existed at all before this occurrence, but that can hardly be possible.

The offerings made to each of the two principal deities consist of four cups of water, sixteen saucers of rice, four saucers of salt, and food, such as fish, birds and vegetables, offered up by the surrounding villages. The proportion for each of the *aidono* consists of one half of the quantities offered to the principal deities§.

The principal deity worshipped at the *Gékū* is Toyonkē-himé no kami, called Ukémochi no kami in the *Nihongi* and Ōgetsuhimé no kami in the *Kojiki*. *Toyo* means 'abundant: *uké*, food: *himé*, lady, and the whole signifies 'abundant-food-goddess.' Ukémochi no kami signifies the 'food-possessing god.' In the name *Ōgetsu-himé no kami*, the first element *ō* (written *ohō*) is simply an honorific like the *o* in colloquial; *gé* is *uké* deprived of its first syllable and with the *nigori* of composition; *tsu* is the archaic generic particle, *himé* as before, and the whole means 'goddess of food.' Hirata Atsutane's compilation of myths from the most reliable sources (*Koshi-Seibun*) contains the following account of her (Vol. II, p. 1).

Hereupon Ama-terasu-ō-mi-kami spake unto Kamuhaya-susano-ō-no-mikoto and said: "I have heard that there is a god named Ukémochi-no-kami in the central country of luxuriant reedy moors (Japan). Go thou and see." Then Haya-susano-ō-no-mikoto, obeying the most august command, descended from heaven, and coming to the august abode of Ukémochi-no-kami, asked for food from that Ukémochi-no-kami. When Ukémochi-no-kami hereupon brought forth from nose, mouth and hinder parts various kinds of food, and arranging them in various forms on a banqueting-table, entertained him, Haya-susano-ō-no-mikoto stood and watched the proceedings, and thinking that she was offering foul things, was angry and grew hot, and spake, saying:—"Foul indeed, despicable indeed. Why feed me with foul things?" Having spoken, he drew his sword, and having struck that Ukémochi-no-kami dead, reported, and when he told the matter in detail, Amaterasu-ō-mi-kami was very angry, and having said: "Thou art a wicked god, I do not desire to meet you," remained secluded from him one day and one night.

Then when Ama-terasu-ō-mi-kami afterwards a second time sent Amé-kuma-no-ushi and caused him to see, Ukémochi-no-kami was really dead. As to the things which grew on the body of the goddess whom he (Susano-ō-no-mikoto) had killed, *awa*** grew on the forehead, a silk-worm and mulberry tree grew on the eyebrows, *hiyé*†† grew on the eyes, a rice-seed grew on the belly, barley, a large bean and a small bean on the private parts, and the head changed into a cow and horse. When Amé-kuma-no-ushi then took them all and presented them, Amaterasu-ō-mi-kami rejoiced and spake, saying: "These things are things

"which the beautiful green-human-herb eating may live." Then she constituted *awa*, *hiyé*, barley and beans seeds of the dry-fields, and constituted rice seed of the watery-fields. Also she appointed lords of the villages of heaven, and for the first time made them plant those rice-seeds in the narrow fields and long fields of heaven, so that in the autumn the drooping ears were abundantly luxuriant, and ripened very well. Also she planted the mulberry-trees on the fragrant hills of heaven (*Ame-no-kagu-yama*), and reared silkworms, and chewing the cocoons in her mouth spun thread. The arts of silkworm-rearing and weaving commenced from this time.

The secondary deities (*aidono*) are Amatsu-hiko-no-nini-gi no mikoto, Amé-no-koya-né no mikoto and Amé-no-futo-dama no mikoto. The first of these is the grandson by adoption of the goddess Amaterasu ō-mi-kami, and great-grandfather of Jimmu tennō. According to the legend the goddess wished to send her adopted son Oshihomimi no mikoto down upon earth to subdue it, but he put forward his own son instead as leader of the expedition. The goddess then presented Nini-gi no mikoto with various treasures, amongst which the most important were the mirror, sword and stone (afterwards the regalia of the Japanese sovereigns), and attached to his person the last two gods. With reference to the mirror she said: "Look upon this mirror as my spirit, keep it in the same house and on the same floor with yourself, and worship it as if you were worshipping my actual presence."§§

The *Gékū* was founded in the year 478 (the 22nd of Yūriaku Tennō). It was removed from Manahara in Tamba in accordance with a revelation from Amaterasu ō-mi-kami 482 years after the establishment of that goddess' temple at Uji in the province of Isé in the 26th year of Suinin Tennō (4 B. C.). The perishable nature of Japanese architecture of course renders it impossible that the original buildings should have lasted down to the present day, and in fact it seems to have been the rule from time immemorial to rebuild the temple once every twenty years, alternately on each of two sites which lie close to each other.

From the *Gékū* to the *Naikū* is a distance of about three miles through the localities called Miōkenmachi, Furnichi, Ushidani and Uji, which form a continuous succession of houses. Through the middle of Uji flows a stream called the Isuzu-gawa, crossed by a fine wooden bridge, and the *torii* on the outskirts of the grove in which stands the *Naikū* is only a few hundred yards from the bridge and close to the river bank. Just within the *torii* are some steps leading down to the water, and here the pilgrims are wont to wash their hands before proceeding to worship at the temple. The practice of cleansing the hands before praying at a shrine seems common to both Shintōists and Buddhists; it is symbolic of purification, but the water used for this purpose does not seem to have any miraculous virtues like the holy water of the Christians.

The whole arrangement of the *Naikū* is similar to that of the *Gékū*. There are the same number of *torii* in the avenue by which it is approached, and it is surrounded by the same four-fold enclosure. There is, however, some difference in the shape and size of the different enclosures. The *Itagaki* is 195 feet long in front, 369 feet at the side and 202 at the back, thus being narrower and deeper than that of the *Gékū*. The innermost enclosure, or *Midzugaki*, measures as follows: front 149 feet, back 150 feet, each side 144 feet. It is therefore larger in every direction than that of the *Gékū*.

The principal deity worshipped at the *Naikū* is Amaterasu ō-mi-kami, and the secondary deities or *aidono* are Tajikara-o no kami and Yoro-zu-hata-toyo-aki-tsu-himé-no kami.

The first of these may be called the Sun-goddess, and is nothing but a deification of the sun. She has several names, of which this is the most common. It signifies literally, the "From-heaven shining great deity." According to the legend in the *Koshiseibun* she was produced from the left eye of Izanagi no mikoto in the course of the long purification by washing in the sea which he underwent after having defiled himself by intruding on the privacy of his consort Izanami no mikoto in the lower regions. From his right eye was produced Tsukiyomi

§ Gunsho-ruijū, vols. I. and II.

** *Panicum italicus*.

†† *Panicum crus corvi*.

§§ *Koshi Seibun* Vol. IV.

no mikoto, also called Takehaya-Susanoō no mikoto. This is the moon, a masculine deity.

Izanagi no mikoto produced a large number of gods, but of all his children, he loved these two the most. Amaterasu ō-mi-kami shone beautifully and illuminated the heavens and earth. He therefore resolved not to keep her on earth, and transferred her to heaven to be its ruler. At this time the earth was close to heaven, and the goddess had no difficulty in climbing up the pillar on which heaven rested, and in reaching her realm. Susanoō no mikoto was made ruler over the blue sea, but he neglected to keep his kingdom in order. He wore a long beard which descended to his bosom, and cried constantly, until the land became a desert and the rivers and seas were dried up, so that human beings perished in great numbers. When his progenitor demanded the reason of his evil temper, he replied that he wished to go to his mother (Izanami no mikoto), who was in the region under the earth. Izanagi no mikoto therefore made him ruler over the kingdom of night. After this he committed various other offences, one of which was slaying a live piebald horse from the tail towards the head, and throwing the body into the room where his sister was seated at her loom. The goddess was so frightened that she hurt herself with the shuttle, and in her wrath retired into a cave which she closed with a rocky door. Heaven and earth were plunged in utter darkness, which endured for a considerable time. A rationalistic writer, the editor of the Kokushiriaku, explains this event to have been the first solar eclipse. The more turbulent among the gods profited by the darkness to make a noise like the buzzing of flies, and the general disaster was great.

Then all the gods assembled on the dry bed of the river called Ame-no-yasu-no-kawa, and held council as to the best means of appeasing the anger of the great goddess. By order of Taka-mi-musu-bi no kami, they entrusted the charge of thinking out a plan to Amé-no-koyané no mikoto, the wisest of the gods. He suggested that an image of the goddess should be made, and artifice be employed to entice her forth. A large rock from near the source of the river having been taken to form an anvil, the god Ishi-kori-domé no mikoto and the blacksmith Ama-tsu-mara no mikoto made a mirror in the shape of the sun with iron taken from the mines in heaven. To make the bellows they took the whole skin of a deer. The first two mirrors which they succeeded in making were too small, and did not please the gods, but the third was large and beautiful. "This," says the legend, "is the august deity in Isé."

Takami-musu-bi no kami then ordered two of the gods to plant the broussonetia (*kôdzu*) and hemp (*asa*), and to prepare the bark of the one and the fibre of the other, while other three gods were appointed to weave the materials so obtained into coarse striped cloth and into fine cloth for the goddess' clothing. Two gods, who seem to have been the first carpenters, cut down timber in the ravines on Amé-no-kagu yama, dug holes in the ground with spades, erected posts and built a palace. Next he commanded Amé-no-kushi-akaru-tama no mikoto to make a string of *magatama*, [such as were worn in those days as ornaments in the hair and as bracelets. The *magatama* is supposed by Motoōri to have been so called from its curved shape and to be identical with the pierced pieces of soapstone answering to that description found in the earth in different parts of Japan. They are generally about two inches in length, but some have been found in Liukiu which are twice as large]. Two other gods made *tamagushi* from branches of the *sakaki* (*teleyera japonica*) and the *suzu* (a kind of small bamboo). [The *tamagushi* was originally a wand to which were attached valuable stones, but afterwards pieces of cloth and in modern times paper took the place of the stones. It is a smaller *gohei*, carried in the hand.]

When these preparations were complete Taka-mi-musu-bi no kami then called before him Ama-no-koyané no mikoto and Ama-no-futo-dama no mikoto, and instructed them to find out by divination whether the goddess was likely to be induced to reappear. They caught a buck, and having torn the bone out of one of its forelegs, set it free again. They placed the bone in a fire of cherry bark, and the direction of the crack which the heat produced in the blade of the bone was considered a satisfactory omen.

Hereupon Ama-no-koyané no mikoto pulled up a *Sakaki* by the roots. On its upper branches he hung the string of *magatama*, to the middle he attached the mirror, and to the lower branches he fastened the coarse and fine cloth. This formed a large *mitegura* (or *gohei*), which was held by Ama-no-futo-dama no mikoto, while he pronounced an address in honour of the goddess. [In most of the pictures which represent this scene in the mythology, the *mitegura* is drawn stuck in the ground, the artists having probably omitted to consult the books which contain the legend.]

Next they collected a number of cocks and set them to crow in concert. Tajika-ra-o no mikoto, whose name signifies that he possessed great strength in his hands, was placed in concealment by the door of the cavern. Ama-no-Uzu-mé no mikoto was appointed superintendent of the dance. She blew a bamboo with holes pierced in it between the joints, which other deities kept time to the music with two pieces of wood, which they struck together. [Every one who has been in a modern Japanese theatre has seen and heard this part of the performances. Uzu-mé no mikoto is the goddess whose mask with swollen cheeks and diminutive forehead is often to be seen on the wall in Japanese houses. She is vulgarly called Okamé.] Ama-no-kamato no mikoto made a sort of harp by placing six bows close together with the strings upwards. [This was the origin of the Japanese musical instrument called *koto*, and it is said that specimens are still extant which preserve distinct marks of this form.] The strings were made of the *Saru no ogasé*, a kind of moss found hanging to the branches of the pine-tree (*matsu*) high up on the hills. His son Naga-shiraha no mikoto produced music from this harp by drawing across the strings grass and rushes (the *chi** and *sugé*) which he held in his two hands. Uzu-mé no mikoto also made herself a headdress (called *kadzura*) of a long kind of moss (*hikagé*)† which hangs from the pine-tree, and bound her sleeves close up to her bodies under the arms-pits with the *masaki*, [which appears to have been another kind of moss similar to the *hikagé*. This proceeding is called putting on a *tasuki*, and is practised to this day by every Japanese woman when about to perform household duties, such as drawing water or sweeping]. She provided herself with a bundle of twigs of *sasa* (a kind of bamboo-grass) to hold in the hand, [no doubt as a sort of *bâton* with which to direct the movements of the others,] and a spear wound round with the grass called *chi*, and with small bells attached to it. Bonfires were lighted in front of the cavern, to dispel the darkness which had been created by the sudden retirement of the goddess. Then the *uké*, a sort of circular box, was laid down for Uzu-mé no mikoto to dance upon. [In a picture illustrating this legend which is given in one edition of the Nakatomi no harai, the *uké* is represented as being diverted from its proper use to serve as a drum, which is no doubt an error of the draughtsman.]

Having mounted on to the *uké*, Uzu-mé no mikoto began to tread it and cause it to resound, and she became possessed by a spirit, which seems to have been the spirit of folly. The verses of six syllables, which are said to have been her song: are

Hito futa miyo
Itsu muyu nana
Ya koko-no tari
Momo chi yorodzu.

These words are said to have been subsequently chosen to express the principal numbers, one, two, three, four, five, six, seven, eight, nine, ten, hundred, thousand and myriad. The only difficulty is *tari* for ten, which is *towo* (pronounced *tô*) in modern Japanese.‡ But they may also be interpreted in quite a different manner. *Hito futa miyo* is 'men! look at the lid.' By men are meant the gods, there assembled. [Hirata quotes several examples of the

* *Eulalia japonica*.

† *Lycopodium Seiboldii*.

‡ Hirata ingeniously suggests that *tari* would naturally be contracted into *chi*, which might become *to*, and *to* is merely the echo or prolongation of the vowel. This is according to the principle by which any syllable may be changed first into any other in the same perpendicular line of the table called *gouin in*, and then changed again into any syllable on the same horizontal line as the syllable produced by the first transmutation. Upon this system any two words may be proved to be identical. *Moya* is *ma* in modern Japanese, but the original form is preserved in *muyka* or *muka*, six days. Vide *Koshiden*, vol. XI, p. 53 et infra, where the whole subject is fully discussed.

application of the word 'men' to gods.] 'Look at the lid' means 'look at the door of the cavern.' *Itsu* is for *idzu*, an old word meaning 'majesty' or 'terrible glory.' *Muyu* is the conclusive form of *muyuru*, the same as *mo-yeru*, to spring up, to sprout, to bud. *Nana* is to be taken as *nari-nareri*, has been successful, i. e. the stratagem by which the goddess is induced to put her head out of cavern has succeeded. *Ya* is the as *iya*, an archaic word signifying 'greatly.' *Koko* is the same as *kokoro*, mind, feelings; the abbreviated form seen in *kokochi*, feelings, sensations. *Tari* is the same as *tarushi*, an honorific form of *taru*, to suffice, and expresses 'satisfaction.' *Momo chi* mean 'thighs and bosom,' and *yorodzu* must be taken to be the same as *yoroshi*, good. The last three lines therefore mean: "Majesty appears; hurrah! "Our hearts are quite satisfied." "Behold my bosom and thighs." When Uzumé no mikoto (says Hirata) lets her dress fall down so as to expose the whole of her person, her thighs are plainly seen, and at the same time she bares her breasts; the line is an invitation to the assembled gods to enjoy the sight of her charms. These proceedings,* which were caused by the spirit which had descended on the goddess, excited the mirth of the gods, who laughed so loudly that heaven shook.

Amaterasu ô-mi kami thought this all very strange, and having listened to the liberal praises bestowed on herself by Ama-no-ko-yané no mikoto said: "Men have frequently besought me of late, but never has anything so beautiful been said before." Slightly opening the cavern door, she said from the inside: "I fancied that in consequence of my retirement both Ama-no-hara (heaven) and Ashi-wara no naka-tsu-kuni (Japan) were dark. Why has Ama-no-nzumé danced, and why do the gods all laugh?" Thereupon Ama-no-nzumé replied: "I dance and they laugh because there is an honourable deity here who surpasses your Glory (alluding to the mirror)." As she said this Ama-no-futo-dama no mikoto pushed forward the mirror, and showed it to her, and the astonishment of Amaterasu ô-mi kami was greater even than before. She was coming out of the door to look, when Ama-no-tajikara-o no kami, who stood there concealed, pulled the rock-door open, and taken her august hand dragged her forth. Then Ama-no-koyané no mikoto took a rice-straw rope, and passed it behind her, saying: "do not not go back in behind this." As they were putting the mirror into the cave it struck against the door, and received a flaw which it has to this day.

They then removed the goddess to her new palace and put a straw rope round it to keep off evil gods, a practice still observed by the Shintô-ists.

Yorodzu-hata-toyo-akitsu-himé no kami, the second of the *aidono* of the *Naikû*, is another of the subordinate deities attached to Ninigi no mikoto when he descended upon the earth.

The mirror which plays such a prominent part in this legend was, as I have related above, given to Ninigi no mikoto, and by him handed down to his descendants, who kept it in the royal palace. In the year 92 B. C. there was a rebellion in Japan, which the reigning *mikado* (long afterwards canonized as Sûjin Tennô) believed to be a punishment for his having kept the sacred emblem under his own roof. He therefore placed the real mirror and sword in a shrine built for this purpose at Kasanui in Yamato, and appointed one of his own daughters to be priestess. The copies of the mirror and sword which he had made were placed in a separate building within the palace called *kashiko-dokoro*, or 'place of reverence.' Late on, in consequence of a warning from the goddess, the princess carried the mirror from province to province, seeking a suitable locality, but having grown old in the search she was replaced in the reign of the following *mikado* (Suinin Tennô, B. C. 29—A. D. 70) by the princess Yamato-himé no mikoto, who after many changes finally chose the present site, on the bank of the Isuzu river, by the village of Uji in Isé. This happened in the year 4 B. C.

This mirror is spoken of by some Japanese writers as if it were actually a deity by itself, but others take it to be merely the image of the goddess. All the mirrors in

* Said to be the origin of the pantomimic dances called *kagura*; *kagura* is derived from *kamu*, divine and *eragi*, to laugh.

Shintô temples, whether exposed to view, as in those which have fallen under Buddhist influence, or concealed within the *honsha*, as at the Gékû, are imitations of this one. It appears that the *tamajiro* of the principal and secondary deities of both Naikû and Gékû are mirrors, but strictly speaking Amaterasu ô-mi kami is the only deity who should be so represented.

Each mirror is contained in a box of *hinoki*, furnished with eight handles, four on the box itself and four on the lid. The box rests on a low stand and is covered with a piece of cloth said to be white silk. The mirror itself is wrapped in a brocade bag, which is never opened or renewed, but when it begins to fall to pieces from age, another bag is put on, so that the actual covering consists of numerous layers. Over the whole is placed a sort of cage of unpainted wood with ornaments said to be of pure gold, and over this again is thrown a sort of curtain of coarse silk, descending to the floor on all sides. The *tamajiro* of the *aidono* are contained in similar boxes, without the outer cage, and of smaller size. The boxes, or rather their coverings, are all that can be seen when the shrines are opened at the various festivals.

The Isé Guidebook, which I have already mentioned by its title, speaks of numerous smaller temples (*sessha* and *massha*) within the groves of the Gékû and Naikû, but most of these have been demolished within a few years, and I am unable to state which of them still exist. The temples of Isé were until lately unknown to foreigners. During a voyage of inspection made by the Japanese Government steamer *Thabor* in December 1872 to the lighthouses on the southern coasts, she put into Toba harbour, and arrangements were most liberally made by Mr. Ôkuma, Councillor of State, and Mr. Yamao, Vice-Minister of Public Works, for giving to the party of Europeans on board an opportunity of visiting these temples. I had the good fortune to be a member of the party, and endeavoured to observe as much as the limited time at our disposal would allow of, but no doubt there still remains a good deal to be investigated by future travellers.

Correspondence.

TO THE EDITOR OF THE "JAPAN WEEKLY MAIL."

Yokohama, March 2nd, 1874.

SIR,—In the article on the Kogakurio which appears in your issue of the 28th February I notice a remarkable omission. You say that on certain parts of the building are to be inscribed the names of the officers who were employed at its commencement, the name of the Mikado, and the names of the officers employed at its completion, but I do not find that the names of the gentlemen who made the design and carried them out are to be commemorated in the same manner or in any other. The Japanese officers who purchased the materials, paid the workmen their wages and kept the accounts, are no doubt highly worthy of having their memory preserved to posterity, but their services can hardly have been so important as those of Mr. McVean, Mr. Joyner and Mr. De Boinville, who nevertheless are to be left without mention.

I recollect a similar incident three years ago, when the Mint at Osaka was opened. In the Government Gazette was published a long list of Japanese functionaries who had been more or less indirectly connected with the establishment of the Mint, together with the rewards said to have been bestowed on them by the Mikado; while Major Kinder, to whom the credit of the whole organization was due, and Mr. Waters, the architect, were not named at all.

The explanation of such facts appears to me to be that while the Japanese Government feels the necessity of engaging the assistance of foreigners for the works which it from time to time undertakes, it is not willing to acknowledge to its own people the necessity of obtaining the services of foreigners; the consequence being that no Japanese, except those who come in direct contact with them, feel any respect for foreign employés as a class. In comparison with the salaries of Japanese officials the price paid for the services of competent foreigners seems extremely high to the ordinary native, who does not understand the value of those services, and whose Government apparently treats the foreign employés as if they were no-

bodies. Indeed, what must be the opinion of Japanese, who hear those employes usually styled *yatoi gaikokujin*? In Dr. Hepburn's Dictionary the word *yatoi* is rendered by, "to hire temporarily or by the day; to call, as a coolie;" and its meaning is not a whit changed by being prefixed to the word *gaikokujin*, a foreigner. No wonder then that the *samurai* should, as you suggest in another article, feel embittered against the Government for the (apparently) lavish manner in which it has put foreigners in places of large emolument—foreigners to whom it applies without exception a derogatory term, and the value of whose services is persistently left without acknowledgement.

I am, Sir,

Your's faithfully,

AN OUTER BARBARIAN.

Law Report.

H. B. M.'S PROVINCIAL COURT.

Before N. J. HANSEN, Esq., Acting Assistant Judge.

February 28th, 1874.

Robert Hayes Patterson was this morning charged with having assaulted one Mandonsa, on the 26th inst.

Accused pleaded not guilty.

Peter Mandonsa, sworn, said that on the 26th instant the accused, whilst witness was in a jinricksha, struck him on both temples, without provocation whatsoever. It was near the butcher's shop. The reason why he had struck him was that he had shipped some men on board of a German schooner. The accused is a shipping master. He had also struck plaintiff at the German Consulate.

To Accused: Accused had no conversation with plaintiff before striking him. He had not called him foul names before being struck. He had never at any time done so, nor had he ever threatened to shoot the accused.

To Court: Plaintiff stated that on the 26th he went to the German Consulate on business, and that whilst there shipping men accused came out, called him foul names, and threatened to kill him. Plaintiff replied that if he did so he would shoot him.

To Accused: The accused did not strike him; he only threatened to do so; but he had used foul language towards him.

A Malay, sworn, said he was at the German Consulate on the day mentioned, to be shipped. He saw both the accused and plaintiff there. When Mandonsa came out of the Consulate, accused got out of the jinricksha in which he was, and chased Mandonsa into the Consulate.

To Accused: He had heard no foul language used on the occasion, nor had he said that he had heard any, before coming into the Court.

George Frace, sworn, said he was with accused on the 26th, at the butcher's shop. Just as Mandonsa was getting into a jinricksha Patterson went up to him to speak to him about something. Mandonsa, in anger, raised his umbrella, as though to strike the accused. Accused did not strike him in return, but pushed him away, plaintiff raising the umbrella again to strike him, at the same time calling him foul names. He also said that he would shoot him.

To Accused: Accused did not strike Mandonsa. He heard plaintiff repeat that he would shoot the accused, and the offensive expression.

Accused had another witness to call in regard to the affair at the German Consulate.

Edw. Marcus, sworn, said he was at the German Consulate on the 26th inst. He did not see any disturbance but he heard the plaintiff call the accused foul names, saying that he would shoot him. He also threatened to beat him with his umbrella.

To Plaintiff: He had been that morning to the house of plaintiff, to ask him for money owing to him. That was the only reason why he went to see him.

In reply to the Court, plaintiff said that he was a Portuguese subject.

Court could not take cognizance of the conduct of the plaintiff; but in regard to the accusation, the defendant would be bound over to keep the peace towards the plaintiff for the next three months, in the sum of \$25, and one surety in a similar amount.—*Herald*.

U. S. CONSULAR COURT.

Before GEO. N. MITCHELL, Esq., Acting Consul.

March 2, 1874.

PEOPLE OF THE U. S. v. McDONALD ELLIOTT.

This morning McDonald Elliott appeared on remand to answer to a charge of having, on the evening of the 26th February, been

guilty of malicious mischief in the wanton destruction of property at the Grand Hotel.

General Williams obtained the permission of the Court to watch the case on behalf of the accused.

J. Lyons, Manager of the Grand Hotel, stated that on the complaint of the servants that several gas pipes had been destroyed he proceeded to make enquiries which led to his taxing the accused with the offence and subsequently charging him with the same before the U. S. Consul.

The accused admitted having torn down some notices in the Reading Room but denied having destroyed the gas fittings.

On cross-examination, the witness stated that he had not consented to accept an apology or compensation, although the latter was proffered to him in the presence of his clerk. He did not see him commit the offence.

Alfred Cayeux, steward, deposed to having discovered the breakage of the gas pipes; and, on cross examination, stated that he observed the accused passing the closet at 20 minutes past six o'clock.

Joseph Davilhon stated that on learning the destruction of the gas pipes he charged the accused with the offence. He denied it, while admitting having pulled down the notices. He had known him since he came to Japan; he bore a good character.

Messrs Gabriel and Pauwefort having given evidence,

General Williams submitted that the prosecution had evidently broken down and that there was no case against the accused. The Court concurring in this view, the accused was discharged.

Extracts.

THE YEN AND ITS FRIENDS.

THE *Japan Mail* of the 31st ult., discusses the proceedings of the first meeting of our Chamber of Commerce held to consider the advisability of receiving the Yen and Trade Dollar as legal currency. As might be expected, our Yokohama contemporary is not altogether satisfied with the tone of the speakers who opposed the Yen, and indulges in a hope, which events have disappointed, that at the adjourned meeting its claims would meet with somewhat greater consideration. As the currency question is as yet by no means settled—the only tangible fact yet arrived at being that the Chamber recommends a certain course to the Government—it is quite worth while to recapitulate the arguments, if such they can be termed, used by the *Japan Mail* to meet the objections raised by Messrs Greig, Whittall, and others to the acceptance of the Yen. They may be cogent or they may not. But it is at least fair to hear what those best capable of judging in Japanese matters have to say.

The great point upon which its opponents here insisted was the very doubtful nature of any guarantees that the Japanese Mint would continue to coin Yen of standard purity and value; this is directly challenged by the *Japan Mail*. "Considering" it says "the solid guarantees we have for the maintenance of the purity and weight of the Japanese Yen, the satisfactory reports lately made upon it by the highest authority, (published last week in these columns), and the proximity of Japan to China, we think that the sooner the latter portion of Mr Greig's amendment is rescinded in favour of a recognition of the yen, the better it will be for the Colony." This of course touches the real issue of the whole discussion. What are the "solid guarantees" which we have for the maintenance of the Yen at its present standard? It is very certain that none of the speakers at either meeting contemplated the existence of any higher guarantee than the natural desire felt by Japan to take her place beside the more enlightened nations of the West. Nor is it easy to see what other security than that very intangible sentiment called national honour could be given by any one nation to another for the maintenance of the purity of its own coinage. The *Japan Mail* indeed ignores any other guarantee in its remarks. It simply urges that any impartial mind, familiar with the recent history of Japan, will admit that, much as may be urged against the stability of things in that country, the faults of the national character, or the errors of the Government, "Japan now is too firmly pledged to the adoption of western civilization to admit much doubt of the persistence of the Japanese in the course marked out for them by the reforming party, and cutting its way each year more deeply into the national mind." This is doubtless very satisfactory as far as it goes, but does it go far enough? An *ex cathedra* opinion of this sort may be very sound, but business men, we fear, require that the reasons for arriving at it be made clear. Nothing, too, is more unsafe than a reliance on the popular feeling of a changeable people, especially in cases where a change of policy

Will afford no pretext for outside interference. Let us for a moment suppose that the weight or purity of the Yen did become lowered. What are we to do; "Refuse them," say the advocates of their adoption. But meanwhile, as Mr. Ryrie very aptly pointed out, who is to pay the loss which will inevitably follow? The gist of the whole matter in fact is contained in the simple question, What guarantees have we that the Yen will remain as it is? The *Mail* answers this by saying that Japan is too firmly pledged to the adoption of Western civilization to admit of much doubt, etc. So, too, a foreign merchant is generally too firmly pledged by character and standing to keep his word, to allow of his proving dishonest. But banks prefer to have his bills of lading in their hands before granting him advances, all the same.

Our Yokohama contemporaries will be rendering no small service both to Japan and to this Colony, if they will condescend to particularize. There may be circumstances which bind the Japanese government, of which people here know nothing, and it is most desirable that they should be fully informed. The paper already quoted admits that leading men here have not acted without reason. It says:—

It is not unnatural that cautious prudent men should hesitate to admit a coin in their currency the supplies of which they imagine may be fitful, and for the maintenance of which in its standard purity and weight they may not know or have recognized the guarantees. But we who have these, and are able to form a fair estimate of the condition of the Empire and the nature of the efforts it is making in its new path, may reasonably feel some disappointment at the conclusion arrived at by the Chamber, and hope at the same time for an early modification of it.

All we ask is that the guarantee known to people Japan be communicated to people in Hongkong. There is every disposition, here as elsewhere, to properly recognize the admirable efforts which Japan is making to bring herself to the level of other powers, but honesty of purpose, though invaluable as a collateral security, is not of that tangible nature which bankers and merchants find most convenient for regarding as a realizable guarantee. Our friends in Japan will doubtless offer some comments on the rejection by the Chamber of Mr. Cameron's motion. If they do, let us hope that they will at the same time give us a few "hard facts" to justify the faith they display. The Mr. Brouderhys of Hongkong have as yet a good deal of justification.

As was to be expected, the rejection of the Japanese Yen by the Chamber of Commerce as a medium of currency has been the subject of some comment in the Japan papers, but we are glad to observe that the motives which led the mercantile men of this place to adopt that course have not been misunderstood. The speakers at the meeting were especially careful to avoid saying anything which might appear to be distrustful of the Japanese; and fully recognised that they were entitled to every courtesy as well as to a feeling of sympathy in the efforts which they are making, and making in most directions successfully, towards progress. The point, however, which weighed upon the minds of the speakers chiefly, was that Japan is, in matters of this kind, a new country, and that affairs are not sufficiently settled down there to make it desirable to adopt a coin which may be reliable now, but which might become less so were circumstances, of whose probability or otherwise it is difficult to judge at the present moment, to arise. The *Japan Mail* publishes a sensible article, which we reproduce further on, on the subject. It admits that the prudence of the Chamber was warranted in the absence of definite knowledge as to the guarantees which exist for the purity of the coin, but says that those who are aware what those guarantees are, may naturally feel some disappointment at the conclusion arrived at by the Chamber, and hopes for an early modification of it. This is undoubtedly a very fair and reasonable view of the subject, but it is obvious that the best and the simplest method for the *Japan Mail* to adopt to secure the end which it desires to see brought about, would be to state in a clear and definite form the nature of the guarantees; and, it is significant that it remains silent upon the point, although it states that it knows what those guarantees are. We shall look with interest to see what our Japan contemporary, which is usually very well informed upon matters of this description, has to say on the subject, but as long as it can do no more than state that it is disappointed at the rejection of the Yen, because it can form a fair estimate of the efforts which Japan is making in its new path, we shall be justified in concluding that even according to its own showing, the caution-ness of the Chamber of Commerce was fully warranted.

THE TYRANNY OF AGE.

(Liberal Review.)

To pay profound respect to age is what youth is strictly enjoined to do. A man may be a dullard or a scoundrel, or both, but if he is fortunate enough to possess grey hairs he may safely calculate that he will receive a large amount of respectful consideration. It appears to be a general impression that the individual who has lived a long while in the world is more deserving of credit than is the person whose span of life has been comparatively short. It is assumed that the more the latter receives to the effect that he is not held in such high estimation by others as he is by himself the better. On the other hand, it is considered almost an unpardonable offence against good taste for any one to offend, by word or deed, the former's possibly tender susceptibilities. It is not easy to satisfactorily account for all this. As a rule, it does not follow that the being who has lived a long time has done a particularly large amount of good. He may have done much mischief. His age alone tends to prove nothing more than that he has, throughout his career, paid regard to the laws of health, and refrained from habitually indulging in dangerous excesses. Perhaps it also indicates that he has journeyed through life without allowing the miserable spectacles of poverty and misery which have met his eye to disturb his habitual calm serenity. On-lookers may be pardoned for coming to the conclusion that he has displayed a talent for making things comfortable—for himself—further than this, that he has not scrupled to make things comfortable for himself when the doing so has involved the making of them decidedly uncomfortable for his neighbours. In stating this much we do not mean to imply that age is necessarily accompanied by a lack of those virtues which tend to make our social life bearable and of those talents by the aid of which we are enabled to do almost anything except make men and women live as long as most of them would like to do. Proof to the contrary is too abundant to permit of this being done. Many of our most distinguished, beloved, and useful philanthropists have lingered on to a "good old age," while it is notorious that philosophers, mathematicians, and scientific savants are by no means remarkable on account of the fact that they are invariably short-lived. What we mean to state is that what men are whilst young they are, as a rule, when they become old, with this difference, their salient virtues or vices grow more pronounced as the years roll on. Thus, the young man who is mean is a positive miser by the time he has entered upon the period of the sear and yellow leaf, and the youth whose temper is best described as "hasty" as an active volcano, ever emitting words which burn like lava, by the time he has arrived at that stage in his existence when his neighbours remark that it is quite time he set about making his will, i.e. if he has not done so. There is no man so debauched and with such an utterly depraved mind as the libertine who has grown old without forsaking his evil courses; there is no man so ascetic as the old man whose thoughts have a strong religious tendency; there is no man so bigoted as the politician whose hair has become silvered whilst he has been working in the cause which he has at heart. People may talk about the enthusiasm of youth; but it is trifling compared with the intense self-confidence and contempt of everything which is not moulded according to a particular fancy which are among the attributes of age.

Age is not content with being hedged round with a kind of sanctity. It is continually flaunting its claims to special favour in the faces of the youth with whom it is brought in contact. It has a somewhat disagreeable habit of saying to youth, "you cannot know anything because you are young, whilst I must know almost everything because I am old; therefore, you being ignorant, and I learned, it is your duty to accept my dictum upon every subject about which we are inclined to bear variance." There is no disposition to hear the arguments of youth and judge them on their merits. It is assumed, and assumed in rather an offensive manner, that, emanating from the quarter whence they do, they must, necessarily, be weak and fallacious—except so far as they happen to be identical with those which are advanced by age. Now, considerable weight attached to the utterances of the old. The latter speak with a certain amount of authority which those who listen are only too ready to recognise. As soon as a being upon whom omnipotent Time has left its mark opens his mouth people are all attention, and the stale platitudes which flow in measured cadence from his lips are received, in many cases, with as much show of respect as if they were the words of the sage Solomon himself. People have no objection to be lectured by him; on the contrary they seem to consider it quite befitting that he should scold them in good honest terms. Very different are they when one who is, comparatively, a stripling ventures to speak to them. He is pert, he is egotistical, and he must be made to know his place is the cry which is raised sometimes after he has

talked in a most sensible and appropriate fashion. This is fresh proof that the world is ruled by prejudice. Age is inclined to be selfish and tyrannical in its dealings with youth. It likes the latter to come before it as a suppliant; it cannot patiently brook its appearance upon the field in the character of a rival. It swears by experience, and knowing that its experience is its most effective weapon, it is everlastingly bringing it to the front. Independent thought is good, perhaps, in its way; but evidently, in age's opinion, it is possible for youth to indulge in it to an absolutely dangerous extent. Most certainly it does not like youth to strike out original lines of action. Dolorous becomes its tone as it dwells upon the lamentable fact that things are not what they used to be, and that people have changed for the worse. Ties of old association bind it to the past, so it is not surprising that the past should grow more and more beautiful, in its eyes, the further it recedes from view. With the present it has less sympathy, and it feels that it is fast slipping out of its place, so it is only natural that it should abhor and resent all attempts made by younger rivals to accelerate its departure to a sphere of comparative inactivity and obscurity. It is a question whether the world does not suffer by the attitude which age adopts and the light in which it is regarded by people generally. Who can tell what services youth might render to the community if it were not persistently snubbed and held in check.

SIR HENRY THOMPSON ON CREMATION.—Sir Henry Thompson, in the current number of the *Contemporary Review*, discusses with force, clearness, and spirit the question of cremation of the dead. The arguments in favour of such a mode of disposal of the dead carcases of men are rationally, says the *British Medical Journal*, unanswerable. There is absolutely nothing to be said against it, and there is little present likelihood of argument doing much for the cause. It is a case for example, which would be of much more effect than precept. No doubt there is nothing but prejudice and an ignorant misinterpretation of certain texts which could be advanced against cremation as a means of disposal of the dead. But there is a rooted sentiment which is opposed to it. It is ignorant, it is old-fashioned; it is contrary to the laws and the economics of Nature, and to the interests and almost the proprieties of civilization; but there it is, and nothing short of the initiation of a Society of Incremators, like the recently formed *Société de la Mort* of Zurich, will produce any effect. If a few hundred men of notable character, ability, and respectability were to agree to commit their bodies to the flames after death, and make suitable arrangements, they might probably soon be imitated by many more thousands, and so the foul practice of committing a rotting body to the ground there to poison the soil which it encumbers, would be replaced by the more reasonable and cleanly reduction of the body to ashes by the speedy agency of flame. Perhaps what Sir Henry Thompson has written may be the precursor of a plan of action. He has the ability, the courage, and the social influence which fit him to lead the way in so useful a reform. If he succeeded, he would prepare for himself an earthly immortality.—The main objections to cremation, says the *Lancet*, rest on sentiment and custom. A custom of many thousand years, duration—for the practice at least ascends to the time of Abraham—is not easily broken through; whilst the sentiment so impressively expressed in our burial service that these our bodies shall rise again in an incorruptible state must not be lightly disregarded. Sir Thomas Browne, however, cites various authorities in his "Hydrotaphia" to show that cremation was common amongst the old German nations, and was practised by the Druids. It would, therefore, only be a return in our case to ancient usage. It is certain that any change from established usage in the mode of disposing of the dead could only be slowly introduced; but the vulgar mind might be gradually familiarized with it by the erection of an incineration furnace, and the performance of the rite, with due solemnity, and under the supervision of properly-appointed officers in cases of unclaimed poor, whilst the arguments for its adoption by the better classes must be those which Sir Henry Thompson has well expressed in the paper above referred to—economy, cleanliness and wholesomeness.

THE NEW SUBSTITUTE FOR COAL.—We (*Galignani*) stated a short time ago that a Belgian peasant had made the extraordinary discovery that earth, coal, and soda, mixed together, would burn as well and better than any other combustible, and the fact has since then been proved beyond a doubt. The way in which he found this out is curious:—He had been scraping the floor of his cellar with shovel in order to bring all the bits of coal lying about into a heap, which, mixed as it was with earth and other impurities, he put into his

store. To his astonishment, he found that this accidental compound burnt better instead of worse than he expected, and emitted greater heat. Being an intelligent man, he endeavoured to discover the cause, and discovered that a good deal of soda, probably the remnant of the last wash, lay about the floor of the cellar, and that some of it must have got into his heap. He then made a few experiments, and at length improved his compound sufficiently to render it practical. The publicity given in Belgium to this discovery caused trials to be made everywhere, and it has now been ascertained that three parts of earth and one of coal-dust, watered with a concentrated solution of soda, will burn well and emit great heat. Many Parisian papers talked of it, but only one, the *Moniteur*, went so far as to make the experiment at its printing office. A certain quantity of friable and slightly sandy earth was mixed with the quantum of coal-dust prescribed; the two ingredients were well incorporated with each other, and then made into a paste with the solution above mentioned. The fireplace of one of the boilers had previously been lighted with coal, and the fire was kept up with shovelfuls of the mixture. The latter, in a few seconds, was transformed into a dry brown crust, which soon after became red-hot, and then burnt brightly, but without being rapidly consumed. The fact of the combustion is, therefore, well ascertained; but before the system can be universally adopted, there are some important points to be considered, such as the calorific power of the mixture compared to that of pure coal, its price, and, above all a remedy for the great drawback attaching to it—its fouling the fire-grate considerably.

WORSHIP OF AEROLITES, OR METEORIC STONES.—The worship paid in olden times to meteoric stones, founded as it was upon a very natural feeling of wonder, combined with reverence for that which was supposed to have come down from Heaven itself, is still, curious enough, only a matter of circumstantial evidence. Yet it is evidence so strong as to leave little doubt in unbiased minds, not only as to the reality of such a worship, but also as to its great antiquity, and its wide-spread adoption. One of the best known and best authenticated instances is that of the sun being worshipped at Enesem, in Syria, under the form of a large conical black stone, which as the people about the temple reported, fell upon the earth. This sacred stone was afterwards brought with great pomp to Rome by Helio-gabalus, who had been high-priest of the temple at Ba'albeck; and the description of it given by Herodotus accords with the appearance of a meteoric stone. The mother of the gods was worshipped at Pessinus, in Galatia, under the form of a stone, which was said to have fallen from Heaven; and that stone, in consequence of a treaty with Attalus, king of Pergamus, was solemnly brought to Rome by Publius Scipio Nasica, about 204 years B.C., and placed in the Temple of Cybele. The regard for meteoric stones has even extended to Christian times. A stone which fell at Ensisheim, in Alsace, in 1492, was suspended by a chain in the church of that place for three centuries. During the French revolution it was carried off to Colmar, and many pieces were broken off it. One of them is in the museum at the Jardin des Plantes, in Paris, and it is more or less identical in composition with other meteoric stones. What remained of the precious relic was since restored to the good people of Ensisheim, and it now stands near the great altar in their church. There are reasons to believe, from their very sacredness, that the celebrated black stone at Daniel's tomb, at Susa, the history of which is related at length in Mr. Loftus's *Chaldaea and Susiana*, and the black stone at Muhammad's tomb, in Mekka, are of meteoric origin; but information from competent persons is wanting in both cases. To the above instances might be added, but as of a still indefinite character, the aerolite mentioned by Malchus, in the "Chronicle of Iaros," as having fallen in Crete in 1478, and regarded as the symbol of Cybele; the fall of stones recorded in Joshua, as having routed the enemy at Beth Heron in 1551, A.C.; the stones which are recorded by Pausanias as having fallen in 1200, A.C., at Orchomenos; the mass of meteoric iron, or iron and nickel, on Mount Ida, in Crete; the ancile, or sacred shield, found, according to tradition, in the palace of Numa, and supposed to have fallen from Heaven. According to the grammarians, the shield was made of bronze, but, more probably, of meteoric iron. According to Plutarch's description, it, however, resembled the stones which fell at Agram, and at the Cape of Good Hope. The dates of the fall of many stones, but to which no sacred character has been attached, has been preserved, and while Anaxagoras opined that the stone which fell at Egosopotamus in 468, A.C., came from the sun, Pliny and Plutarch always speak of them as falling from Heaven. "Crebi cadere celo lapides," says the latter, of the stones which fell on Mount Alba, in the reign of Tullus Hostilius, 654, B.C.; and "Lapidem in agro Austumino in lacum

martis de celo cecidisse," says Pliny. This was in 176, B.C. The dates of the fall of others known for the superstitions attached to them are uncertain. It was so with regard to the stone which is described by Pliny at Abydos, as also of another at Cassandria. It is recorded in Hamilton's "Antor," that the hero's sword fashioned from a meteorite "black as a rock, hard, brilliant, and lustrous;" and M. Blondéad suggests, in his "Manual of Mineralogy," that the coronation stone of the kings of England was a meteorite; if so, it probably came from Scotland. The coronation stone at Kingston-on-Thames appears to be a quartzite.—*Colburn's New Monthly Magazine*.

THE PSYCHOLOGY OF BELIEF.—Our beliefs must be carefully distinguished from our knowledge; and they seem to me to bear much the same relation to it our furniture has to the building in which we put it. The walls are (or ought to be) solid and enduring; so is everything that deserves to be called knowledge. Each stone supports, and is supported by, the rest; and nothing but a weakness of its foundation or a decay of its material can make our fabric of thought uninhabitable. But the beliefs with which we furnish it have not the same durability. Adapted to meet our temporary needs, they be either poor in material, or but slightly put together. A carpet wears out, and, when past shifting and patching, must be replaced by a new one; a table or a chair breaks down, and, after successive repairs, is discarded as no longer serviceable. Or perhaps our own requirements change; and some article which was at first made expressly in accordance with them, proves no longer suitable to our needs; so that, finding it in our way, we wish to get rid of it. Some pieces of our furniture, again, originally of more substantial made, have become faded and old-fashioned; but they may be family heirlooms, or we may have ourselves become attached to them; and so, not liking to discard them together, we put them away in some dark corner, or perhaps consign them to a seldom-visited lumber-room, where they rest almost forgotten in their obscurity. But at last some ray of sunshine throws a brighter light than usual upon our dark corner; or the opening of the shutters of our lumber-room lets into it the unwonted light of day; and we then find our old sofas and four-post beds so moth-eaten and decayed, that we turn them out of our house instantly. I shall not pursue this comparison at present, but propose to resume and develop it hereafter. Although belief, as Dr. Reid truly says, "admits of all degrees, from the slightest suspicion to the fullest assurance," yet we commonly use the term to designate that form of assent to any particular proposition, which, while falling short of positive certainty, is yet sufficiently complete not only to serve as the basis of our further reasoning, but to direct our course of action. And it is chiefly in this sense that I shall use the term on the present occasion; distinguishing belief, on the one hand, from that complete assurance which constitutes positive knowledge, and, on the other, from that merely speculative or provisional acceptance of a proposition which neither shapes our thought nor governs our action, and which really constitutes little more than an absence of disbelief in it. You are all familiar with that current doctrine in regard to the nature of belief, which assumes that we "try" every proposition in our court of intellect, just as we try a prisoner in a court of law. We are supposed to listen with equal attention to the evidence adduced on each side, and to give our best consideration to the arguments which the opposing advocates erect upon it. Holding our intellectual balance with eyes blinded like those of Justice, we poise against each other the two aggregates of *pro* and *con*; and according as one or the other scale is made to go down by the "preponderance of evidence," do we accept or reject the proposition. But how comes it, if this be the whole account of our procedure, that the judgments of different men on the very same evidence are so notoriously diverse? The great Tichborne case, for example, cannot be brought up in any society without eliciting opposite verdicts from self-constituted jurymen, who profess to have followed the course of the whole trial with the greatest care, and whose judgment cannot be supposed to have been swayed by the least admixture of partiality or self-interest. The clue to this, diversity is found in the farther fact that even those who agree in their conclusion will often be found to have formed it on dissimilar grounds; the respective weights of the several evidentiary facts being very differently estimated by different individuals.—*Contemporary Review*.

Shipping Intelligence.

ARRIVALS.

Feb. 28, *Washi*, British steamer, Withers, 221, from Nagasaki, February 24th, Coal, to Hudson Malcolin & Co.
March 1, *Courier*, Russian steamer, Lemanoffsky, 495, from Nagasaki, via Kobe, 22nd and 26th February, Sugar, to Walsh Hall & Co.
Mar. 4 *China*, American steamer, Cobb, 3,880, from San Francisco, Feb. 2nd, Mails and General, to P. M. S. S. Co.
Mar. 6, *Glennary*, British steamer, Keay, 1,870, from Shanghai, General, to Jardine, Matheson & Co.
Mar. 7, *New York*, American steamer, Furber, 2,119, from Shanghai, General, to P. M. S. S. Co.
Mar. 7, *Volga*, French steamer, Samat, 960, from Hongkong, Mails and General, to M. M. Co.
March 7, *Alaska*, American steamer, Morse, 4,010, from Hongkong, February 28th, Mails and General, to P. M. S. S. Co.

DEPARTURES.

March 1, *Rebecca*, German brig, Stouppen, 234, for Chefoo, Ballast, despatched by Captain.
Mar. 3, *Nil*, French steamer, 1,008, Flambeau, for Hongkong, Mails and General, despatched by Mess. Martimes.
Mar. 3, *Schiller*, German barque, 352, Dincklage, for Hiogo, Ballast, despatched by Walsh, Hall & Co.
Mar. 3, *Eastern Chief*, British barque, 401, Carr, for Nagasaki, Ballast, by E. C. Fraser & Co.
Mar. 3, *Golden Age*, American steamer, 1870, Coy, for Shanghai, General, by P. M. S. S. Co.
Mar. 5, *Pride of the Thames*, British barque, Burdies, 381, for Shanghai, Sea-weed, despatched by E. O. Kirby & Co.
Mar. 5, *China*, American steamer, Cobb, 3,886, for Hongkong, Mails and General, despatched by P. M. S. S. Co.
Mar. 6, *Otto*, German brig, Adamson, 231, for Chefoo, Ballast, despatched by Captain.
Mar. 6, *Daphnia*, German 3-masted schooner, Lilienthal, 260, for Chefoo, Ballast, despatched by Captain.
Mar. 6, *Hieronimus*, German brig, Massen, 226, for Chefoo, Sea-weed, despatched by Captain.
March 7, *Acantha*, British steamer, Young, 986, for Shanghai and Ports, General, despatched by P. M. S. S. Co.

PASSENGERS.

Per French steamer *Nil*, for Hongkong.—Messrs. Walter Shepherd, A. Arestup, and B. S. Barnett. For Saigon.—Messrs. S. Olivier, Eugene Michel, and Camille Oziole. For Marseilles.—Mr. and Mrs. Jackson, Dr. de Jong, Schut, Behncke, S. C. Kirby, and James R. Gornley.
Per American steamer *Golden Age*, for Shanghai:—Mrs. Coy, Mr. and Mrs. Ida, R. C. Kirby, Mrs. Evans, Messrs. T. Long, O. Roberts, P. B. Hope, A. E. Olarovsky, H. A. Stevens, Groenmout, A. R. Hewlett, Mr. and Mrs. Florent, Mrs. Jamieson, C. Brown, Mrs. Gerstmeier, G. H. Howell, E. M. Bevil, 27 Japanese, and 186 in the steerage.
Per American steamer *China*, from San Francisco. For Yokohama.—Mrs. C. R. Huns and 2 children, Mr. A. T. Saisho, Com. E. O. Matthews, U. S. N., Mr. Wakayama and wife, Messrs. J. B. Brown, Doi, S. Noki, and servant, B. M. Gunn, G. Hamilton, C. Rickerby, Mrs. Anglin and children. For Shanghai.—Rev. Mr. Brown, James Jump, E. Buissonet, N. Chartron, L. Sylvester. For Hongkong.—Miss Fanny Gray, Miss L. Markham, Messrs. C. Esterling, A. Neilson.
Per American steamer *China*, for Hongkong:—Mrs. Markham, Mrs. F. Gray, Mrs. Simmons, Messrs. Eberling, A. Center, Nelson, R. S. Corning, T. Hall, E. Gammin, G. R. Hall, and Dr. King.
Per American steamer *New York*, from Shanghai:—Mr. and Mrs. G. P. Clapp, Dr. and Mrs. Carmichael, Messrs. M. Doblhoff, Blase, Arbuthnot, Wroughton, J. H. Mossop, D. Cooper, J. G. Mitchell, Dr. Fischer, U. S. Vice-Consul, Dr. Simmonds, M. Yaohi and wife, T. Lepper, and D. Hodnett. For San Francisco.—Mrs. J. Hamblin and child, Mrs. W. J. Blydenberg, Miss Jessie Blydenberg, Miss C. B. Ellis, W. M. Schueffer, and 4 in the steerage.
Per French steamer *Volga*, from Hongkong:—Messrs. David, Nakasima, Hashimoto, Hasiebler, Emoura, Kamouiri, Tanaka, Shiodo, Ishida, Ishikawa, Naroshima, Tamaka, Sisouki, Matsowa, Wakai, Mrs. Thiua, Isomi, Messrs. Riley, and G. Kayers.
Per American steamer *Alaska*, from Hongkong. For Yokohama.—Hon. C. C. Smith, wife, 3 children and servants, Mr. J. B. Coughtrie, wife, children and servant, Mr. B. E. Wood, U. S. N.; in the steerage James Shaw, Ah Chot, Ah Che, and Ah Hye.
For San Francisco.—Messrs. Geo. A. Wadley, S. W. Jones; in the steerage Bernard Kelly, John Smell, and 622, Chinese.
Per British steamer *Acantha* for Hiogo.—R. V. Boyle, Mrs. Boyle, and 5 servants, S. Ohata, E. S. Cartman, G. Elliott, A. Vestman, and 75 in the steerage. For Nagasaki.—E. H. & M. Gower, one Japanese, and 25 in the steerage.

CARGOES.

Per French steamer *Nil*, for Hongkong:—
Silk..... 307 bales.
Per American steamer *New York*, from Shanghai:—
Treasure \$27,800.
Per American steamer *Alaska* from Hongkong.
Freight for Yokohama 104 tons.

SHIPPING AT THE SOUTHERN PORTS.

THE following are the latest Arrivals and Departures at Nagasaki and Kobé.

NAGASAKI SHIPPING INTELLIGENCE.

TO 28TH FEBRUARY.

ARRIVALS.—Feb. 23, *H. C. Orsted*, Danish str. from Shanghai; Feb. 24, *Dwarf*, H. B. M. gun-boat, from Shanghai; Feb. 26, *Lackawanna*, U. S. corvette, from Shanghai; Feb. 27, *Manchu*, Am. str. from Shanghai.

DEPARTURES.—Feb. 22, *Courier*, Rus. str. for Yokohama; Feb. 23, *Golden Age*, P. M. S. S. for Hiogo; Feb. 24, *Wahi*, Brit. str. for Yokohama; Feb. 24, *Hilda*, Brit. bark, for Shanghai.

MERCHANT VESSELS IN HARBOUR.—June 1, *Argus*, Brit. str. from Hiogo; Dec. 9, *City of Niagara*, Brit. schr. from Chefoo; Feb. 10, *Georgina*, Brit. brig, from Yokohama; Feb. 33, *H. C. Orsted*, Dan. str. from Shanghai; Feb. 27, *Manchu*, Am. str. from Shanghai; Jan. 29, *Shalimar*, Brit. ship, from Yokohama.

MEN-OF-WAR IN HARBOUR.—*Aleou*, H. I. R. M. D-boat, from Vladivostock; *Dogatyr*, H. I. R. M. corv. from Shanghai; *Dwarf*, H. B. M.'s gun-boat, from Shanghai; *Japanese*, H. I. R. M. corv. from Vladivostock; *Lackawanna*, U. S. corv. from Shanghai; *Palos*, U. S. gun-boat, from Shanghai; *Ringdove*, H. B. M.'s gun-boat, from Hiogo.

KOBÉ SHIPPING INTELLIGENCE.

To 4th March.

ARRIVALS.—Feb. 19, *Costa Rica*, P. M. str. from Shanghai; Feb. 20, *Annie Muriel*, Brit. schr. from Shanghai; Feb. 24, *Fiery Cross*, Brit. ship, from Yokohama; Feb. 24, *Golden Age*, P. M. str. from Shanghai; March 3, *New York*, P. M. S. S. from Shanghai; March 4, *Canton*, Brit. str. from Yokohama; March 4, *Golden Age*, I. M. S. S. from Yokohama; March 5, *Piccola*, Ger. brig, from Taiwanfoo.

DEPARTURES.—Feb. 18, *New York*, P. M. str. for Nagasaki; Feb. 18, *Ringdove*, H. B. M.'s for Nagasaki; Feb. 19, *Costa Rica*, P. M. str. from Yokohama; Feb. 23, *Gauche*, Brit. bark, for London; Feb. 23, *Golden Age*, P. M. S. S. for Yokohama; Feb. 26, *Sobol*, Rus. gun-boat, for Nagasaki; Feb. 26, *Annie Muriel*, Brit. schr. for Hakodate; March 2, *Glenroy*, Brit. str. for London.

MERCHANT VESSELS IN HARBOUR.—Jan. 22, *Araby Maid*, Brit. ship, from Shanghai; Feb. 24, *Fiery Cross*, Brit. ship, from Yokohama; Nov. 24, *Hawaii*, Brit. brig, Put back; Feb. 14, *Rebecca*, Ger. str. from Takao; Feb. 15, *Walton*, Brit. barg. from Yokohama.

MEN-OF-WAR.—

MERCHANT SHIPPING IN PORT.

STEAMERS.

		Destination.
Acantha ...	Young ...	Shanghai
Behar ...	Andrews ...	Hongkong
Courier ...	Lemanefsky ...	Uncertain
Glenartney ...	Keay ...	Uncertain
Menzaleh ...	Mourrut ...	Hongkong
Naruto ...	DuBois ...	Uncertain
New York ...	Furber ...	Uncertain
Oregonian ...	Harris ...	Shanghai and Ports
Volga ...	Samat ...	Hongkong
Washi ...	Withers ...	Uncertain

SAILING SHIPS.

Ada Iredale ...	997 Napton ...	Uncertain
Dorothy ...	760 McLean ...	Uncertain
Elizabeth Nicholson ...	906 Webster ...	Uncertain
Flying Spur ...	735 Croote ...	Hiogo

VESSELS OF WAR IN HARBOUR.

H. M.'s gun-boat ...	Thistle ...	Captain H. Leet.
American corvette ...	Idaho ...	
American gun-boat ...	Saco ...	Captain McDougal
American sloop ...	Ashuelot ...	Capt. Cassell
French gun-boat ...	Bourayne ...	Capt. Bose

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METEOROLOGICAL OBSERVATIONS.

LATITUDE. 35° 25' 41" North.

LONGITUDE. 139° 39' 0" East.

OBSERVATIONS TAKEN AT 9 A.M. LOCAL TIME.

Day of Week.	Day of Month.		OBSERVATIONS TAKEN AT 9 A.M. LOCAL TIME.														
			Barometer.	Attached Thermometer.	Hygrometer.					Wind.		Cloud. 0—10.	During past 24 hrs.				
					Dry bulb.	Wet bulb.	Dew Point.	Elastic force of Vapour.	Humidity 0—1.	Direction.	Force in lbs. per sq. ft.		Max. in air.	Min. in air.	Mean in air.	Rain in Inches.	Ozone.
Saturday ...	Feb.	28	30.29	55.0	41.0	37.0	29.2	.158	.615	N. W.	.16	1	44.5	32.0	38.2	.00	1
Sunday ...	Mar.	1	30.20	54.5	46.0	41.5	36.0	.212	.693	N. N. E.	.04	9	47.0	34.5	40.7	.90	3
Monday ...	"	2	29.67	58.0	42.5	40.5	38.1	.230	.844	N. W.	.04	10	50.0	39.0	44.5	.50	2
Tuesday ...	"	3	30.14	56.0	46.0	40.0	31.8	.179	.577	N.	.61	0	47.0	36.0	41.5	.03	3
Wednesday ...	"	4	30.15	56.5	55.0	51.5	48.5	.341	.763	S.	.02	5	51.0	39.5	45.2	.00	1
Thursday...	"	5	29.66	62.5	59.0	58.5	55.2	.436	.870	S. S. E.	.15	8	63.5	52.0	57.7	.00	3
Friday ...	"	6	29.99	45.8	42.0	35.5	25.7	.134	.500	N.	.55	9	67.5	38.0	52.7	.29	5.5
Mean ...			28.72	55.4	47.3	43.5	37.7	.241	.693		.22	6	52.9	38.7	45.7	.11	2.6

From observations at 9 A.M. daily, on the Bluff (100 feet above sea level), the mean reading of the barometer last month was 29.99 in.; the highest reading was 30.35 in. on the 16th; and the lowest 29.58 in. on the 7th.

The mean temperature of the air was 37.87 degree.

The highest day temperature in the shade was 54.0 deg.; on the 18th, and the lowest night temperature was 21.0 deg. on the 15th; The extreme range therefore in the month was 33. deg.

The difference between the mean dew point and the air temperature was 7.39 deg.

The mean degree of humidity of the air was .703; complete saturation being represented by 1.

The general direction of the wind during the month was northerly.

Rain and snow fell during the month to the amount of 1.69 in., (the snow having been measured as melted in the rain gauge.) There were 22 days on which no rain fell; the maximum fall in one day was .45 in. registered on the morning of the 23rd.

There were several slight shocks of earthquake during the month, that felt at or about 12.30 p.m. on the 14th being the most noticeable.

CAMP, Yokohama, March, 6th, 1874.

J. H. SANDWITH,—Lieut.,
R. M.

COMMERCIAL INTELLIGENCE.

YOKOHAMA, MARCH 7TH, 1874.

DURING the present week we have had the following Mail's arrivals and departures. Arrivals:—March 4th, P. M. S. S. *China*, from San Francisco; March 7th, P. M. S. S. *New York*, from Shanghai and ports; same day, M. M. steamer *Volga*, from Hongkong and Europe. Departures:—March 3rd, M. M. steamer *Nil*, for Hongkong and Europe; same day, P. M. S. S. *Golden Age*, for Shanghai via South ports; March 5th, P. M. S. S. *China*, for Hongkong.

The steamer *Glenartney*, from London via Shanghai, has also arrived.

During the past week, business in Imports has been rather better, the report of the suppression of the rebellion having imparted a feeling of confidence.

Yarns.—16-24's have been in good enquiry and prices are somewhat firmer—28-32 are in no demand and sales are reported at lower rates. Stocks of Shirtings are on the increase and our quotations are almost nominal. Velvets and Turkey Reds are in fair demand at rather better rates.

Muslins.—Are a little more sought, but are still sold by some holders at such low prices as are not warranted by the statistical position of the article.

Woollens.—The assurance and confidence given to our native merchants by the restoration of order in the South has stimulated inquiry and we may hope to see better business done ere long. As yet no transactions of any importance have resulted and rates are unaltered.

Iron.—The tendency is towards lower rates, stocks being still on the increase.

Sugar.—The only transaction we have to report is the sale of the *Cowrier's* cargo which arrived from Formosa on the 1st instant, at \$4.

QUOTATIONS FOR ARTICLES OF IMPORT.

GOODS.	PRICES.	GOODS.	PRICES.
Cotton Piece Goods.		WOOLLENS.—Continued.	
Grey Shirtings:—		Sateens (Cotton) " "	00.15 to 00.17
7 lbs. 38½ yds. 39 in. per pce.	\$2.15 to \$2.20	Alpacas 42 yds. 31 in. " "	6.50 to 8.60
8 " " " 44 " 45 in. " "	2.52½ to 2.57½	Camlet Cords 30 yds. 31 in. " "	6.00 to 7.25
8 lbs. 4 to 8 lbs. 6 ditto 39 in. " "	2.52½ to 2.57½	Mousselines de laine, (plain) 30 to 31 in. pryd.	0.16 to 0.19½
9 lbs. " " " 44 in. " "	2.92 to 3.00	ditto (printed) " "	0.26 to 0.35
White Shirtings:—		Oloth, Medium & Broad 54 in to 64 in " "	neglected.
56 to 60 reed 40 yds. 35 in. nominal " "	2.45 to 2.60	ditto Union 54 in to 56 in " "	
64 to 72 " ditto " " " " "	2.75 to 2.90	Blankets " " limited enquiry per lb.	0.26 to 0.40
T. Cloth:—6 lbs. " " " " "	1.50 to 1.60		
7 " " " " " " "	1.75 to 1.85		
Drills, English—16 lbs. " " " " "	3.15 to 3.25		
Handkerchiefs Assorted " " per doz.	0.45 to 0.80		
Brocades & Spots (White) " " per pce.	nominal.		
ditto (Dyed) " " " " "			
Chintz (Assorted) 24 yds. 30 in. " "	1.60 to 1.75		
Turkey Reds 24 yds. 30 in. " " per lb.	0.85 to 0.98		
Velvets (Black) 35 yds. 23 in. per pce.	8.00 to 9.00		
Victoria Lawns 12 yds. 42 in. " "	0.90 to 0.95		
Taffelclass single weft 12 yds 43 in. " "	2.40 to 2.60		
ditto (double weft) " " "	2.70 to 2.90		
Cotton Yarns.		Metals and Sundries.	
No. 16 to 24 " " " " per picul.	37.50 to 30.50	Iron flat and round " " " " per pol.	4.00 to 5.00
" 28 to 32 " " " " " "	39.00 to 39.50	" nail rod " " " " " "	4.40 to 5.50
" 38 to 42 " small stock nom. " "	45.00 to 47.00	" hoop " " " " " "	5.00 to 5.10
		" sheet " " " " " "	
		" wire " " " " " "	10.00 to 12.00
		" pig " " " " " "	
		Lead " " " " " "	Nominal.
		Tin Plates " " " " " " per box.	8.70
		SUGAR.—Formosa in Bag " " " " per picul.	3.95 to 4.00
		in Basket " " " " " "	3.70 to 3.75
		China No. 1 Ping fah " "	8.60 to 8.60
		do. No. 2 Ching-pak " "	7.70 to 8.00
		do. No. 3 Ke-pak " "	7.30 to 7.50
		do. No. 4 Kook-fah " "	6.80 to 7.10
		do. No. 5 Kong-fuw " "	6.10 to 6.60
		do. No. 6 K-pak " "	5.40 to 5.70
		Swatow " " " " " " " "	3.50 to 3.70
		Daitoong " " " " " " " "	3.50 to 3.75
		Sugar Candy " " " " " " " "	10.00 to 11.25
		Raw Cotton (Shanghai new) " "	13.75 to 14.00
		Rice " " " " " " " "	2.55
Woollens & Woollen Mixtures.			
Camlets SS 56 to 58 yds. 31 in. Assd. per pce.	17.50 to 18.00		
ditto Black " " " " " "	17.00		
ditto Scarlet " " " " " "	18.50 to 19.50		
Leatings 30 yds. 31. " "	14.00 to 16.00		
Lustres & Orleans (figured) ditto " "	5.00 to 5.50		
Orleans 30 yds. 32 in. (plain) ditto " "	4.50 to 5.00		
Italian Cloth 30 yards 31 inches per yd.	00.28 to 00.36		

COMMERCIAL INTELLIGENCE.

(Continued.)

Silk.—Settlements, since 21st ultimo, are about 200 bales of Hanks and 200 bales of Oshiu. Arrivals have continued to be on a very limited scale, and the stock is reduced to 1,800 bales.

We have no change to report in the prices of Hanks. Common Oshius are offered for sale in barter, and being much pressed upon buyers, are obtainable at \$20 to \$30 lower than quoted in our last.

Telegrams, dated London, 28th ultimo, report a further fall on all silks.

Tea.—Business for the closing week has been very limited and devoid of interest, settlements since our last issue not exceeding piculs 600 and arrivals have been scanty and unimportant.

The little demand existing has ruled chiefly on Medium to Good Medium grades, prices for former class ranging from \$32 to \$35 and for the latter \$36 to 39 per picul.

Recent telegrams from New York reporting a weak and declining state of the Tea market will probably tend much to increase present dullness, and if native merchants do not make further and marked concessions in their demands they can hardly expect to clear much of their stocks now in hand prior to the arrival of New Crop Teas.

The last P. M. S. S. *Great Republic* took some 387,000 lbs., raising our total export from Yokohama for season 1873-74 to close on eleven millions of pounds to present date.

EXPORTS.

GOODS.				PRICES.	LAI'D DOWN AND SOLD IN LONDON. Rx. 6mos. at 4s. 4d.	LAI'D DOWN AND SOLD IN LYONS. Rx. at 5.48 @ 6 mos.
Silk:—				per picul		
HANKS.	{ Maibashi and Shinshiu }	Extra none.	...	nominal.		
		Best	...	\$540.00 to \$670.00	24s. 8d. to 25s. 9d.	frs. 68 to frs. 71
		Good	...	\$590.00 to \$620.00	22s. 10d. to 23s. 11d.	frs. 62 to frs. 66
		Medium	...	\$560.00 to \$590.00	21s. 9d. to 22s. 6d.	frs. 60 to frs. 62
		Inferior	...	\$500.00	19s. 7d.	frs. 54
Oshiu	Extra	...	...	nominal.		
	Best	...	...	\$580.00 to \$630.00	22s. 6d. to 24s. 4d.	frs. 62 to frs. 57
	Good	...	...	\$190.00 to \$550.00	19s. 3d. to 21s. 5d.	frs. 53 to frs. 59
	Medium	...	...	\$490.00 to \$550.00	19s. 3d. to 21s. 5d.	frs. 53 to frs. 59
	Inferior	...	...	
HAMATSKI	Inferior to Best	...	...	\$420.00 to \$460.00	16s. 9d. to 18s. 2d.	frs. 46 to frs. 50
SODAI	Medium	...	...	\$440.00 to \$480.00	17s. 5d. to 18s. 11d.	frs. 08 to frs. 52
Tea:—						
	Common	...	...	\$18.00 to 24.00		
	Good Common	...	...	26 00 to 30 00		
	Medium	...	...	31.00 to 34.00		
	Good Medium	...	...	36.00 to 38.00		
	Fine	...	...	41.00 to 44.00		
	Finest	...	...	45.00 to 50.00		
	Choice	...	...	nominal.		
	Choicest	...	...	"
Sundries:—						
	Mushrooms	...	...	\$36 00 to 48 00		
	Isinglass	...	...	\$30.00 to 35.00		
	Sharks' Fins	...	...	\$17.00 to 40.00		
	White Wax	...	...	\$13.00 to 15.00		
	Bees Do.	...	...	\$10.00 to 50.00		
	Cuttle fish	...	...	\$10.75 to 11.50		
	Dried Shrimps	...	...	None.		
	Seaweed	...	...	\$ 1.00 to 3 20		
	Gallnut	...	...	None.		
	Tobacco	...	...	\$ 6 50 to 12.00		

EXCHANGE AND BULLION.

Exchange.—Rates throughout the week have remained steady with a limited business in both Bank Bills and Private paper at quotations.

Rates close as follows:—

On London, Bank, 6 Months' Sight....	4s. 3½ l.	On Hongkong Bank Bills on demand par.	
" " Bank Bills on demand	4s. 2½ d.	" " Private Bills 10 ds. sight ½ per cent discount.	
" " Credits	4s. 3½ d @ 4d.	" San Francisco Bank Bills on demand 102	
" Paris, Bank Bills	5.44	30 days' sight Private.... 104	
" " Private	5.43	" New York Bank Bills on demand... 102	
" Shanghai Bank Bills on demand..... 73½		30d. s. Private..... 104	
" " Private Bills 10 days sight 74		Gold Yen..... 412	
		Kinsats	411

MISCELLANEOUS.

NOTICE.

MR. JAMES C. FRASER is admitted a Partner in our Firm from this date.

SAUNDERS, NEEDHAM & Co.

Liverpool, January 1, 1874.

MR. JAMES C. FRASER having become a Partner in the Firm of Messrs. SAUNDERS, NEEDHAM & Co., of Liverpool his interest in the Firm of **JAMES C. FRASER & Co.**, is now represented by Messrs. SAUNDERS, NEEDHAM & Co.

(Signed) { **JAMES C. FRASER.**
 { **JAMES P. MOLLISON.**

Yokohama, January 1, 1874.

WE have this day admitted **Mr. EVAN J. FRASER** to be a Partner in our Firm.

JAMES C. FRASER & Co.

Yokohama, January 1, 1874. F. 28.—dlw-w2m.

NOTICE.

THE interest and responsibility of **Mr. COLGATE BAKER** and **Mr. HOFFMAN ATKINSON** in our firm ceased on 31st December, 1873.

SMITH, BAKER & Co.

Yokohama, January 31, 1874. d. & w. F. 14. tf.

London and Lancashire Fire Insurance Company.

THE UNDERSIGNED having been appointed Agents for the above-named Company at this Port, are prepared to issue Policies of Insurance AGAINST FIRE at Current Rates.

GILMAN & Co.,
Agents.

Yokohama, February 27, 1874.

6ms.

The Java Sea and Fire Insurance Company.

BATAVIA (JAVA).

The Sea and Fire Insurance Company.

THE OOSTERLING,

BATAVIA (JAVA).

THE undersigned, having been appointed Agent at Yokohama for the above Companies, is prepared to accept Marine Risks at current rates.

Policies against Fire issued for "*The Oosterling*," at the following Rates:—

Godowns, First-Class...12 Months...1½ per Cent.

"	"	... 6 "	... 1 "
"	"	... 3 "	... ½ "
"	"	... 1 "	... ¼ "
"	"	... 10 Days.....	¾ "

NO POLICY FEES CHARGED.

J. PH. VON HEMERT.

Yokohama, April 9, 1873.

12ms.

MISCELLANEOUS.

The Lancashire Insurance Company.

CAPITAL

TWO MILLIONS STERLING.

One of the Four Offices of the "Highest Class":—vide, the complimentary remarks of the Chancellor of the Exchequer made in the House of Commons on 7th March, 1864 (Times 8th March, 1864).

CHIEF OFFICES.—Exchange Street, St. Anne's Square, Manchester,
And 10, Cornhill, London.
7, Water Street, Liverpool.
4, Hanover Street, Glasgow.
23, Cowgate, Dundee.

THE UNDERSIGNED having, by ample Power of Attorney, been appointed Agents for the above mentioned Company at this Port, are prepared to issue Policies of Insurance AGAINST FIRE at Current Rates.

HUDSON, MALCOLM & Co.

Yokohama, June 30, 1868.

The Batavia Sea and Fire Insurance Company.

ESTABLISHED 1843.

Capital, Florins 3,000,000, fully Subscribed

HEAD OFFICE, BATAVIA.

THE UNDERSIGNED having been appointed Agents for the above Office are prepared to accept Marine Risks at current rates.

HUDSON, MALCOLM & Co.,
Agents.

Yokohama, September 3, 1872.

BURGOYNE, BURBIDGES & Co.,

COLEMAN STREET, LONDON,

EXPORT DRUGGISTS,

MANUFACTURERS of every description of CHEMICAL, PHARMACEUTICAL, PHOTOGRAPHIC, and other PREPARATIONS. OIL PRESSERS, DISTILLERS OF ESSENTIAL OILS, DEALERS in Patent Medicines, SURGICAL INSTRUMENTS and Appliances, Glass Ware, Confectionery, Medical Books, and Shop Fittings, and every description of Druggists' Sundries, Paints, Colours, Dyes, &c., &c.

Upon application, Messrs. **BURGOYNE, BURBIDGES & Co.** will forward their Price Current, containing more than Twenty Thousand prices.

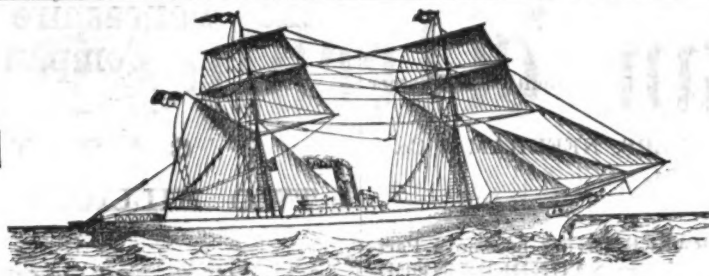
Messrs. **BURGOYNE, BURBIDGES & Co.** are thoroughly conversant with the Japan Markets, and are prepared to receive commission orders for any articles of British Manufacture, and having made this an important branch of their business, they are enabled to select the cheapest and best goods, securing the extremest discounts; they likewise receive consignments of produce.

Yokohama, June 21, 1873.

52ms.

MISCELLANEOUS.

IRON
STEAM
AND



SAIL-
ING
SHIPS.

COLE BROTHERS,

NEWCASTLE-ON-TYNE, ENGLAND,

Builders of all Classes of Iron Vessels up to the largest Dimensions.

TUGS, BARGES, &c.,

July 18, 1873.

IRON AND WOOD SHIPS REPAIRED.

52 ins.

CROSSE & BLACKWELL'S
CELEBRATED OILMEN'S STORES
ALL WARRANTED OF SUPERIOR QUALITY.

RICKLES, SAUCES, SYRUPS.
JAMS, IN TINS AND JARS.
ORANGE MARMALADE, TART FRUITS, DRY FRUITS
PONCONS, LISBON APRICOTS AND PEACHES.
MUSTARD, VINEGAR
FRUITS IN BRANDY AND NOYEAU.
POTTED MEATS AND FISH.
FRESH SALMON, OYSTERS AND HERRINGS.
KIPPERED SALMON AND HERRINGS.
HERRINGS A LA SARDINE.
PICKLED SALMON.
YARMOUTH BLOATERS.
BLACKWALL WHITEBAIT.
FRESH AND FINDON HADDOCKS.
PURE SALAD OIL.
SOUPS IN PINT AND QUART TINS.
PRESERVED MEATS IN TINS.
EAS, CARROTS, BEANS AND OTHER VEGETABLES
PRESERVED HAMS AND CHEESE.
PRESERVED BACON.
OXFORD AND CAMBRIDGE SAUSAGES.
BOLOGNA SAUSAGES.
YORKSHIRE GAME PATES.
YORKSHIRE PORK PATES.
TONGUES, GAME, POULTRY.
PLUM PUDDINGS.
LEA AND PERRINS' WORCESTERSHIRE SAUCE.

*Fresh supplies of the above and numerous other table delicacies may
always be had from every Storekeeper.*

CAUTION.

*Jars and Bottles should invariably be destroyed when empty, to
prevent the fraud of refilling them with native productions.
Goods should always be examined upon delivery, to detect any
attempt at substitution of articles of inferior brands.
Every Cork is branded with Crosse & Blackwell's name.*

CROSSE & BLACKWELL

PURVEYORS TO THE QUEEN.

SOHO SQUARE, LONDON.

At the Paris Exhibition of 1867, THREE Prize Medals were award-
ed to CROSSE & BLACKWELL, for the marked superiority
of their productions.

Yokohama, May 27, 1873.

12ms.



LEA & PERRINS'

(CELEBRATED)

WORCESTERSHIRE SAUCE

DECLARED BY CONNOISSEURS

TO BE

THE ONLY GOOD SAUCE.



CAUTION AGAINST FRAUD.

The success of this most delicious and unrivalled Condiment
having caused certain dealers to apply the name of "Worcestershire
Sauce" to their own inferior compounds, the Public is hereby in-
formed that the only way to secure the genuine, is to

ASK FOR LEA AND PERRINS' SAUCE,

and to see that their names are upon the wrapper, labels, stopper,
and bottle.

Some of the foreign markets having been supplied with a spurious
Worcestershire Sauce, upon the wrapper and labels of which the
names of Lea and Perrins have been forged. L. and P. give notice
that they have furnished their correspondents with power of attorney
to take instant proceedings against Manufacturers and Vendors of
such, or any other imitations by which their right may be infringed.

ASK FOR LEA & PERRINS' SAUCE, AND SEE NAME ON

WRAPPER, BOTTLE, AND STOPPER,

Wholesale and for Export by the Proprietors, Worcester: Crosse
and Blackwell, London, &c., &c.; and by Grocers and Oilmen
universally.

Yokohama, March 7, 1874.

33ins.

BETTS'S CAPSULE PATENTS.

To prevent infringements, notice is hereby given, that

**Betts's Name is on every Capsule he makes for the principal
merchants in England and France,**

thus enabling vendor, purchaser, and consumer, not only to identify
the genuineness of the Capsule, but likewise the contents of
the vessel to which it is applied.

The LORD CHANCELLOR, in his judgment, said that the
capsules are not used merely for the purpose of ornament,
but that they are serviceable in protecting the wine from
injury, and insuring its genuineness.

**Manufactories:—1, Wharf-road, City-road, London, and
Bordeaux, France.**

Yokohama, 6th July, 1872.

12ms.